PIETAS ROMANA ET PARISIENSIS,

OR,

A Faithful Relation of the several sorts of *Charitable* and *Pious* Works eminent in the Cities of *ROME* and *PARIS*.

The one taken out of the Book written By *Theodorus Amydenus*.

The other out of that by Mr. *Carr*.

Printed at OXFORD, *An. Dom.* 1687.

Licet omnem Ecclesiam, quæ in toto est orbe terrarum, cunctis oporteat florere virtutibus, Vos tamen præcipue inter cæteros populos decet meritis Pietatis excellere, quos in ipsâ Apostolicæ Petræ aræ fundatos & Dominus noster Jesus Christus *cum omnibus redemit, & beatus Apostolus* Petrus *præ omnibus erudivit.* S. Leo Serm. 2. Anniversar. Assumpt.

Christian Reader.

HERE are published for thy benefit two compendious Extracts; one out of *Theodorus Amydenus*'s *Pietas Romana*, written *Anno Domini* 1624. The other out of Mr. *Carr*'s *Piety of Paris*, *Anno Domini* 1666; these being Collections of several sorts of charitable and pious works eminently flourishing in the two Cities of *Rome* and *Paris*; which may serve as an Auctary to be added to the many famous Works of our Forefathers here at home, and especially in the Royal City of *London*: which are omitted here because better known to us, and by others diligently recorded for Posterity.

The Publisher hopes, that of such a great variety of patterns of wisely-disbursed wealth, as are here presented, some one or other may take the Reader, and invite an imitation of them; so often as these relations may happily fall into the hands of persons, that, as they are piously disposed, so also are either wealthy

wealthy and ſingle; or having children, and made a competent proviſion for them, have alſo reſerved a part of their eſtate for themſelves to be expended for their own more happy living and ſubſiſtance in the next world; and eſpecially ſo often as this *Manual* may come to the peruſal of ſuch, who have had beforehand ſome ſerious thoughts of our Lord's directions and counſels given to them in the Goſpel, *viz.* of their *laying up*, whilſt here, *ſome treaſure in heaven. Mat.* 6. 20, 21. becauſe ſuch will not fail them, as all treaſure here will: and becauſe their hearts and affections will ſurely follow, and be where their treaſure is; and woe be to thoſe whoſe affections here are not Celeſtial. Again, Of their making themſelves ſome freinds whilſt here, *with the* Mammon *of unrighteouſneſs* (for ſo our Lord ſtiles wealth *Luke* 16. 9.) That theſe friends, relieved here by them, may afterward receive them [*i. e.* when here by death they ſhallbe turned out of doors] into everlaſting habitations; ſo as the poor ejected Steward was received by his Lord's debtors, whom he had before ſo prudently obliged (ſuch diſtribution of their wealth being, as the Apoſtle alſo ſaith

ſaith, a *laying up in ſtore* [or treaſuring] *for themſelves a good foundation for laying hold on* [or purchaſing therewith] *hereafter eternal life.* 1. *Tim.* 6. 19.) And laſtly our Lord's counſel of their taking warning betimes from the unfortunate Builder here on earth of new barns, *Luke* 12. 18. for his increaſed goods; for whoſe Soul the Divine Sergeants came the ſame night, whilſt he (ſaith the text) abounding here in wealth, did not take care to be rich alſo towards God; and ſo all theſe, and his Soul too, loſt at once: or warning alſo from the miſerable rich man, *Luke* 16. 19. who having wealth and plenty given him, wherewith to relieve ſuch as poor *Lazarus*, rather choſe to feaſt himſelf with them; and ſo had provided in the next world not ſo much as a drop of cold water to allay his thirſt.

I ſay, ſuch meditations may happily prepare ſome Readers, at leaſt welcomely to entertain ſuch propoſals as this little Book ſuggeſts to them: wherein they may ſee, what various devices many others have uſed for ſaving their Souls, with the good management of their Eſtates: and may imitate them in ſuch a Charity among this great choice as they judge more

more neceſſary, or their means can beſt extend to.

Nor hath the *Publiſher* any jealouſy (though this hath been ſuggeſted to him) That the *Scene* of ſuch publick *Pieties*, being made here, *Rome* and *Paris*, will therefore give any juſt offence. For thus he argues, That the abounding, in any Religion, of ſuch works as are, in all, allowed good and praiſe-worthy will rather provoke the reſt to a pious emulation; and that thoſe, who think themſelves to enjoy more light of truth, will hence endeavour not to be inferiour in the true fruits thereof, Good Works. And again; That, tho our own Country, and the chief City thereof, is very rich in variety of publick Monuments of the great Munificence of our Fore-fathers, yet perhaps ſome inventions of forreign Charity may be diſcovered ſo beneficial; as to be thought worthy to be tranſplanted alſo hither: and ſome new ſuccours to our neceſſitous neighbours here be happily derived from them: Or, that ſuch as are alſo found here, yet now but few and rare, may be much more multiplied by occaſion of the forreign patterns thereof ſeen much more fre-

frequent; or, being now more private Charities, may become more publick. And ſome publick Charities alſo here attempted and begun, but not hitherto brought to ſuch perfection as is deſired or deſigned, may, by being compared with the ſame works more compleated abroad, have their defects rectified, and ſo the work be conſummated. For true love to God, or our Neighbour, knows no limits, and uſeth to be very ingenious in multiplying new devices of ſerving them both to the uttermoſt.

And, here to name ſome of thoſe publick Charities abroad, which ſeem either not to be at all, or not ſo frequent, here at home: Such ſeem to be, That Charity of providing convenient Receptacles and Hoſpitals for poor helpleſs expoſed Infants, here, I am afraid, too haſtily committed with a ſmall allowance to the nurſing of ſome poor women, ſome of them of no good reputation; where partly by their negligence, partly their wants, many of theſe little ones come to a ſuddain end; and are as little inquired after, becauſe the pariſh hereby is eaſed of a charge. Again ſuch are the frequent Sodalities, or a company of pious perſons

united together in the profecution of ſome or other charitable deſigns. As the Sodalities in ſeveral trades, for the relieving the neceſſities of thoſe inculpably more indigent amongſt them. Sodalities for the ſuccouring the neceſſities of formerly wealthy-families, caſually impoveriſhed, and baſhful to publiſh their wants. For eaſing poor houſholders when burthened with many Children: taking theſe from them, and giving them education till they come to certain years; or are alſo fitted for an honeſt imployment. Founding Schools only for poor mens children, for teaching them their Catechiſme and to write and read, and ſo diſmiſſing them.

Sodalities, For freeing and releaſing Priſoners for debt, at leaſt when it is no very great ſumme, and the perſons not ſcandalous. For viſiting, comforting and inſtructing Criminals condemned; and endeavouring to bring them to a godly end of their life. Setting up Apothecaries ſhops; and ſupplying the poorer ſort, when ſick, (at leaſt within ſuch a Circuit) with remedies for their diſeaſes, and experienced Tenders of them.

So-

Sodalities of pious Advocates for conſidering poor mens cauſes, defending them when juſt: and diſſwading them, when unjuſt: and for arbitrating differences.

Making proviſion for the ill-married and cauſleſly deſerted by their prodigal husbands. And, For Women formerly wicked and proſtituting themſelves out of poverty; upon ſigns of their true Penitence and Reformation. Providing a place to be brought to bed and lying in, with neceſſary attendance hereto, for poor women great with child and deſtitute of any ſuch convenience. Providing Dowries for young Virgins of honeſt education that are poor and marriageable. Eſpecially the furniſhing Hoſpitals, and other Foundations of publick Charity, for the neceſſary overſeeing and attendance on them, with ſuch perſons as are ſingle, diſingaged, and ſequeſtred from the world, and wholly devoted to ſuch an imployment: expecting the reward only from God, and for the preſent content with food and raiment, and ſerving for conſcience, not gain. For nothing can proſper where Avarice is not firſt excluded. To which alſo is frequently ſuper-

added the voluntary attendance of other devout persons of Quality, and that of both Sexes from abroad, habited suitably for such an imployment. A thing frequently practised, and by custome not wondred or blushed at; with great benefit, as well to these Visitants themselves (so learning humility, tender-heartedness, and suffering several mortifications from such pitiful spectacles of mans misery): As for the more plentiful succour and relief of those Miserables, who are often made partakers, together with their Service, of their Charity and Alms.

Many more might be named, more common abroad, less frequent at home, in all places commendable; the silence in which here may invite you to make a further search for them in the following Relations. Unless I should here also mention that most pious and heroical design, not long since attempted in *Paris*, of an universal remedy and cure of common Beggars sorted into several Bodies or Classes of them, Men, Women, Children, aged, able, impotent: received in several spacious houses.

One of them is said to be capable of four

four or five thouſand perſons. In which Houſes were lodged *Anno Domini* 1666. about eight thouſand of both Sexes.

Thoſe able being kept cloſe to their work and exerciſes of divers trades. The younger ſort trained up in ſuch manufactures as may always yeild them an honeſt livelihood: The whole governed and adminiſtred by pious Clergy, and other ſingle perſons of much fidelity, wholly devoting themſelves to this, tho mean and toilſome, yet moſt charitable, Service.

Now if againſt ſuch multiplicity of benefactions ſuted to ſo various neceſſities it be objected, That the ſuper-abundance of ſuch Charities in theſe places increaſeth thoſe that need them, and muſt make them more careleſs in their induſtry, when they foreſee themſelves provided for in want: Firſt, This objection may be made againſt the exerciſe of any Charity whatever; even that, if any be, practiſed by the objectors. For what giving can there be that may not be ſaid to incourage men to beg and ask? And what good can be named that ſome evil *per accidens* may not be found to come of it? Secondly, None can be blamed

blamed for, or indeed excuſed from, relieving the preſent wants of their neighbours, tho, theſe ſhould be many times viciouſly contracted; becauſe the perſon, however qualified, yet being irrecoverable as to his former fortunes without ſuch relief muſt periſh. Therefore Charity looks *de facto* chiefly at mens wants, however incurred by them: who tho alſo falling into theſe by their fault, yet when in them, may be truly penitent; or, not being ſo, are not to be deſerted in miſery becauſe they are not Saints. Thirdly, As ſome, by their fault, ſo others fall into miſery without it; and Charity in ſuch caſes ſtill is inclined to think the beſt: And ſafer, that ten unworthy be helped, than one truly needy and deſerving miſcarry for want of it. Fourthly, Neither are ſuch Charities ordinarily performed, but that there is ſome choice uſed in the objects thereof; and thoſe perſons preferred that ſeem more to deſerve compaſſion. Fifthly, Many other good laws in theſe places are made for reſtraint of theſe vices that bring men to penury; which if rightly executed, there will be the fewer faultily needy.

Sixthly, How much ſoever common Chari-

Charities abound, men are naturally ſo ambitious of ſelf ſubſiſtency and independency on others, as that none willingly, and with deſign, will caſt themſelves wholly on other mens Alms: eſpecially where can be expected nothing more than neceſſaries, and receipt into a place, where there are laws to reſtrain exorbitances, as well as Charity to ſuccour wants. We ſee how ſollicitouſly common Beggars decline ſuch relief. Seventhly, Whatever plentiful proviſion of publick Charities is made in any Common-wealth, yet theſe can never abſolutely equal all neceſſities (though it were to be wiſhed they might ſo:) And therefore every one ought to be jealous, that they may not extend to himſelf; nor, for ſuch common ſuccours, releaſe his care and induſtry for his own ſubſiſtence. But if the bowels of Charity could be ſo far enlarged to all conditions of men, as that none at all might fear want, the world would ſtill have the more not to complain of, but give thanks for. And we have an admirable precedent and pattern thereof in the primitive Oeconomy practiſed by the Apoſtles (in thoſe firſt great effuſions of the holy Spirit)

Spirit) and recommended *Act.* 2. 44. and again *Act.* 4. 32. *&c.* And those places, which more abound in these works of mercy to all their Neighbours, seem so much nearer to approach to that primitive Copy left us by the holiest of men.

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THE FIRST PART.

Of Corporal Works of CHARITY.

CHAP. I.

Of Hoſpitals for the Sick and Infirm. And firſt of thoſe common for all ſick Perſons.

Such are,

I. *The Hoſpital of the* Holy Spirit.

THere is not far from the *Vatican*, near the banks of *Tyber*, the moſt famous Hoſpital for Sick Perſons, that is in all the world. It contains within its circuit ſo many great Palaces and Courts; and ſo many more ordinary houſes; that it ſeems to be rather a whole town than one houſe.

The first Author of this great Work was *Innocent* the third; as appears by many Inscriptions upon the Hospital it self. This *Innocent* left behind him in *Rome* two remarkable Monuments of his charity towards necessitous persons. The one was an Hospital for Slaves, who, being redeemed out of the hands of Infidels, have not wherewith to subsist; of which elsewhere. The other in this place, where Pope *Leo* 4. *Anno* 851. having finished that part of the City called after his name *Borgo Leonino*, built therein a Church dedicated to the perpetual *Virgin* St. *Mary*. And *Anno* 1204. This *Innocent* the third adjoyned thereunto *another Hospital*; this which we are now treating of. And as he put the first Hospital under the care of a certain religious order then newly instituted by him; so did he this under another Order likewise approved by him; whose Title is that of the *Holy Spirit*, yet without changing the Title of the Churches dedicated to St. *Mary* the Virgin in *Sassia*.

And this Hospital, because built at the sole charge and cost of the *See Apostolick*, is immediately under it onely, and exempted from all kind of *Impositions* and Grievances. Now tho, in the Bull of *Innocent*, *exposed Infants*, which are here generally received and maintained, are not particularly mentioned; yet it seems such also were meant by the clause added, *and other objects of Pity*: Which clause was also in the Bull of *Nich.* 4. *Anno* 1291. And at last was so declared by the Bull of

of *Sixtus* the fourth. *An.* 1476. And becauſe none ſhould imagine, that the Reception of ſuch Infants did begin firſt under his Pontificate, there is ſet up in the Hall, being a great and fair room, many Inſcriptions, and the Pictures of many dead Infants brought out of the neighbouring *Tyber*, and laid at Pope *Innocents* feet; And an *Angel* ſaid to adviſe him from heaven to make ſome proviſion againſt ſuch miſcarriages.

Hence all expoſed Infants are here received by order from the Pope; and being once received are never turned off again or forſaken. For the Males, as ſoon as they are grown up to it, are taught husbandry or ſome other Mechanical Trade, and ſome made Scholars; as the Genius of every one is diſcerned to be addicted: and what they take to therein they may be always furthered if they will. As for the Females they are delivered into the hands of Nurſes and honeſt Matrons to be trained up; and being grown of age are compelled either to to become *Nuns*, or to be beſtowed by the *Houſe in Marriage*. And if they become Widdows, are received again into the Hoſpital, if they deſire it, very freely, as the Daughters of the place.

Time indeed, that ſilently eats all things, had much decayed what *Innocent* had built; when Pope *Sixtus* the fourth. 1471. ſet himſelf to rebuild all from the very foundations, and amplified it to a magnificent State; which went on ſtill augmenting by the munificence

of several succeeding Popes. *Leo* X, *Paul* III, *Pius* IV, *Pius* V, *Gregory* XIV. In gratitude to which liberalities, are set up distinct Inscriptions. But to return to the description of this great Hospital, and the Church adjoining: There serve and officiate in the Church men of a religious order wearing a white Cross on their breasts; who likewise are set over the Hospital to govern it, and take care of its Incomes, Rents, and Revenues. These have an innumerable company of servants that receive wages under them.

Over all is a Master with the title of a *Commendator*, who now for some years hath been still chosen out of the chief Prelates of the whole Court.

The Church is all built of *Tivoli* Stone beauteously adorned with pictures, and all other sacred furniture, that may advance the devotion of christians; the Hospital or Commonhouse for reception of strangers is exceeding great and capacious, having within its precincts divers Palaces with their distinct Courts.

In one apartment are maintained forty Nurses that are imployed in giving suck, and nursing up the *Infants* abandoned by their parents; besides these, others, which for their exceeding great number amount sometimes to two thousand, are put abroad to nurse at such a rate; for here they refuse none, Bastards, or Legitimates, if in a perishing condition.

In

In the ſecond apartment are maintained about four hundred and fifty of the ſame children, after they are a little grown; and then they have their maſters and ſervants to teach them the Chriſtian Doctrine, to read and write, and ſome beginnings of thoſe Trades they ſeem moſt inclined to; That at twelve or thirteen years old they may be put forth, and bound thereto in order to ſubſiſt of themſelves.

In the third apartment are kept above five hundred of the girls: and are there cloiſtered in the Monaſtery dedicated to St. *Tecla*, ſtanding within the precincts of the ſaid Hoſpital; where they are educated by fourteen Nuns of St. *Auguſtine*'s Order in the diſcipline of that *Rule*, and by many other Miſtreſſes, in all the arts and skills proper for women; and every year forty of them are given in marriage according to the order of Pope *Sixtus*; which is done ſtill on the Wedneſday in *Whitſun*-week. For then all the Bridegrooms are invited to a ſumptuous feaſt; and the Virgins having their dowries and other proviſions ſutable to their new condition given to them, are each of them ſent away with their husbands.

And that the Bridegrooms may before hand ſometimes ſee thoſe, whom they will make choice of, for their Brides; The *Virgins* are led forth thrice a year in proceſſion.

Firſt on the Sunday next to St. *Anthony*'s day when they go to St. *Peter*'s, next on St. *Mark*'s day; beginning from his Church the Proceſſion of the Litanies, and ending it at St. *Peter*'s

Peter's; Whither also they go forth a third time on Whit-monday: the *Volto Santo* being there shewn them at their first and last Procession.

The fourth apartment contains the sick in a lower gallery, so long and so large, that 'tis capable of a thousand single beds, which commonly in the summer are all filled with sick persons. And on the outside thereof next the streets runs along a Portico or open Cloister, the full length of the Gallery; into which at several doors come forth those that tend and serve the sick after they have done with them; and cleansed all within, to take by turns a little air and refreshment: tho, the Gallery it self of the sick is always kept most sweet and neat.

Opposite to this Gallery on the other side of the Court stand the several chambers for such sick persons; whose infirmities are of that quality that it is not fit to lodge them with others, but each must have a chamber apart.

Cross the upper end of the Gallery below are several roomes, as so many Apothecaries shops the best furnished of any in *Rome* of all things necessary for diseased persons. Over these are several Chambers well furnished and fitted for such persons of quality as falling sick have not the conveniency to be so well looked to and tended elsewhere. For these Pope *Sixtus* the fourth, hath built a Palace apart, as this Memorial testifies.

Nobilium calamitate & ægritudine
motus seorsim ab aliis locum idoneum,
decenterque ornatum his tribuit.

Great

Great care is here alſo taken of all thoſe things which the ſick bring hither with them; whether cloaths, goods, or moneys: All being inventoryed and depoſited in the Treaſurers hands, to be punctually reſtored to them, if they recover; or to their heirs, if they dye.

In this great building are alſo two other places of note. The one is the Palace of the *Commendator* and his family, which conſiſts of ſome Ninety in number: All which have their employments, offices and charges about the ſick; He going himſelf often to viſit them. And, beſides many appointed Phyſitians and Surgeons; who in their turns, if need be, watch whole nights with their patients (for nothing is omitted that may conduce to the health of the body.) Beſides the religious men of that order, who are perpetually upon the place, and other ſervants that are paid their wages for it, There are many Monks and Fryars of all orders, that dayly viſit the ſick; not only exhorting them to patience, and feeding their ſouls with the word of God, but bringing them likewiſe early fruits and the firſt of all ſorts that the ſeaſon there affords; and ſometimes ſweetmeats and other refreſhing things, coming from forreign parts.

Among theſe perſons are chiefly the Prieſts of the *Congregation* of the *Oratory* founded not many years ſince, by the authority of St. *Philip Neri*; whoſe inſtitute and approved vertues require to be ſpoken of more particularly in another place.

The

The other place is the Church (touch'd upon before) together with the chambers adjoining for the forementiond Religious, and for the other Priests who assist the sick. For besides the *Penitentiary* (who assoon as any sick persons are brought, in the first place heareth their confessions) others administer the Sacraments to them, That of the *Eucharist*, and when the case requires it, that of *Extreame Unction:* others accompany the departing Souls with the Church's prayers and recommendations. There be four Chaplains to say *Mass*; And those sick, who lye below, have there, in the middle of their Gallery, a neat Chappel with an Organ often play'd on, also for the recreation of the sick. And those above have another, but more adorned, and with rich hangings and Church vestments.

The yearly Revenue of the whole is very great, and amounts to near a hundred thousand Gold Crowns (every Crown being worth 7. *sh:* 6. *d.*) that is: About thirty seven thousand five hundred pounds Sterling *per Annum.*

To this so excellent a piece of Charity as we see here exercised, there is adjoyned another no less munificent: which is, That there belongs to the place certain Coaches and Litters for sick people; wherein they are carryed up and down, in places of more wholsome air of the City; especially those persons that wast away in languishing Fevers; that according to the prescript of their Doctors they may take some freer air.

II. *The*

II. *The Hospital for the Sick near St. John Laterans.*

Near the *Lateran* Church, *John* the Cardinal *Columna*, whom Pope *Honorius* the third, about year 1216. admitted into the sacred Colledge, built a very large Hospital for poor sick people, dedicating it to our *Saviour* as this title in stone testifies.

Hospital. Salvat. Refugium Pauperum & Infirmorum.

And endowed it with a great Revenue; the government and care of which he hath committed to the congregation of the *Gentlemen of Rome:* by whose means the wealth thereof is not a little increased.

This Hospital is a double one; one part for men, the other for women; and a street or publick-way between both: either of them are served by ministers and attendants of their own sex. In the winter time they make ordinarily fifty beds in the womens part; and in the mens a hundred and fifty, which sometimes are even double in number. In the summer, when diseases rage more, persons of all conditions that have Fevers, or sores, or wounds, are here received, maintained and cherished after the same manner as they are in that other Hospital of the *Holy Spirit.*

The servants attending on the sick are very many: The Physitians, Surgeons and Priests sufficient for it. Those that are sick of a ling-

ring and almoſt ſpent Fever have here alſo a kind of Coach to take the better air in, to exhilerate their ſpirits and exhale their diſeaſe.

The whole fabrick is very conſpicuous by reaſon of its ſumptuous building; and is ordered by the prime Nobility and Gentry among the *Romans* with great diligence and ingenious care: Beſides their great charity towards the ſick, they do likewiſe other good works of piety to be ſpoken of in their due place.

III. *The Hoſpital of St.* Mary *of Conſolation.*

There was an Hoſpital in *Rome* called St. *Maria in Portico*, ſo ancient that we have no Memorial left of its beginning: That ſuch there was an inſcription tells us.

Divæ Mariæ *in Portico ſacrum*
Societatis Hoſpitale.

Or elſe ſurely the memory of it was loſt either in that miſerable ſack of the town under *Clement* the ſeventh; or elſe by the frequent overflowing of *Tyber*, as many other things there unhappily periſhed. The Church thereof is ſtill ſtanding, tho to another uſe.

Not far from hence another Sodality devoted to the *Bleſſed Virgin* under the Invocation of *Graces* and given to good works erected an Hoſpital for the ſick.

And not far from this again another Sodality devoted to the *Virgin* too, under the title of *Conſolation*, founded another Hoſpital for the ſick. The near ſtanding together of theſe Hoſpi-

Hoſpitals hath reduced them all three, to that of the *Conſolation*, at this day: the other titles being grown out of uſe, it is called by that name only of *Conſolation:* perhaps therefore becauſe it is a name that ſounds well to ſick people.

Here are received, as in the other Hoſpitals abovenamed, in ſeveral apartments both men and women of what condition ſoever, if they be ſick of Fevers, or have any wounds or ſores; there they have Phyſicians, and Surgeons, and ſervants to attend them.

The Church is all built of *Tivoli*-ſtone, except the Frontiſpeice that is yet unfiniſhed.

To it belongs a convenient number of Prieſts. There are beds made for the ſick in the winter a hundred: and in the ſummer two hundred.

The whole fabrick takes up a great deal of ground; and all the care of it belongs to that Confraternity, as I ſaid, of the *Conſolation.* The yearly Revenue is great, and every day addition made to it by the charity of good people.

IV. *The Hoſpital of our* Lady *in the* Garden.

About the year of our Lord 1390. *Boniface* the ninth being Pope, in that region of the City beyond *Tyber* there began a Sodality devoted to the *Bleſſed Virgin*; which, becauſe it built a fair Church to the honour of a certain *image* of the ſame *Virgin* found in a Garden, therefore had the Church and the Sodality too their title from a *Garden.* To the Church is added an Hoſpital for the ſick.

The

The Hospital receives those that are sick of Fevers or troubled with sores, or wounds, There is a Physitian and Surgeon and Attendants and all other things else provided that are necessary for the restoring of an infirm body. To the Church belong many Priests; And the Hospital, although it exclude none of any degree or condition, yet more willingly admits Mechanicks; as Coopers, Millers, Mariners, Taylors, Gardiners, Carpenters, Carmen, Plowmen, Vine-dressers, *&c.* which sort of people contribute very charitably to it. The Confraternity or Sodality, who have the care and regiment of all, consists not of any Gentlemen but of such Mechanicks.

Beds for the sick are made there ordinarily about fifty in number, and in the Autumne and other sickly times of the year: two or three times as many.

V. *The Hospital of St.* Roche.

In the year of Jubile 1500. under *Alexander* the sixth, another Sodality was instituted and devoted to St. *Roche*; which, near the Church of St. *Hierom* of the *Illyrians*, bought of the said *Illyrians* a peice of ground, upon which they erected an Hospital, and joyned it to a very fair Church both built by the same Sodality.

There are belonging to the Church eighteen Priests, and four Acolites. In the Hospital are received in lodgings apart for both men and women of all sorts, that have sores, or be sick of

of Fevers, that here they may be cured of them. But they have a particular care of Tradesmen, as of Mariners, Hosts, Carpenters, Plasterers, Minstrels, Confectioners, Fish-mongers; *&c.* For by the charity of such men the Hospital hath received a great addition: They make no less then fifty beds dayly in the healthiest times, and in the sickly can supply an hundred.

The care of all is committed to a Sodality, who also on the day of the *Assumption* of our *Lady* give portions to some poor Virgins. And because this Hospital at first served onely for men, *Antony-Maria Salviati* Cardinal (a man often to be named for his great munificence to pious uses) adjoyned to the former Hospital another great Fabrick for women; and endowed it with a revenue: the Inscription upon it testifies both.

VI. *The Hospital called of* John of God, *or*, Be-doing-good, Brethren.

In the City of *Granada* in the farthest part of *Spain* there was living about the year 1540. *John Colavita* vulgarly called *John of God* by profession a Bookseller; who selling off all his Books made use of the money onely toward the relief of the sick. In which good work he soon found assistants, by whose help in a short time many Hospitals were founded, not only over all *Spain*, but throughout almost all *Italy* too. In the Island in *Tyber* at *Rome* there is a fair one that

that receives a hundred ſick people and more if there be need, with extraordinary charity.

It hath no yearly revenue, but is maintained by the alms of good people, gathered up by certain religious Hermits living together according to the rule of the ſaid *John Colavita*.

Theſe take the whole care of the Hoſpital upon them, and do themſelves indefatigably ſerve the ſick. They have to that purpoſe an Apothecaries ſhop furniſhed with the beſt druggs that can be got together at any coſt. Their Church is well adorned, and dedicated to our *Saviour*. And the whole Hoſpital increaſeth dayly in repute and alms; for the extraordinary charitable offices which theſe foreſaid religious perſons do there to the ſick.

Theſe religious Hermits call themſelves *Fatebben-Fratelli*, or *Be-doing-good, Brethren*; becauſe that ſaying was frequently uſed by their Founder *John Colavita*: when he went up and down to gather the charities of people.

VII. *The Hoſpital of St.* James *in* Auguſto, *For the Incurable.*

This Hoſpital of St. *James* in *Auguſto* taking its name from *Auguſtus* his Gardens, in the place of which it is built, acknowledgeth for its Founder Cardinal *Peter de Columna* in a Marble ſtone there in the wall *Anno* 1338. Pontif. *Benedict.* 12.

Hither are brought to be cured all with old ſores or wounds; ſuch as have their ſinews ſhrunck

ſhrunck that labour with the *Hernia*, and ſuch incurable diſeaſes; whence it is named, *The Hoſpital of Incurables*: A work of very great charity and therefore contributed unto by many worthy men; among whom the Marble ſtone, that is in the Eaſt Church (for the Hoſpital hath two Churches belonging to it, this, and another at the Weſt, end) records *Anthony* of *Burgos*.

But Fryer *Clement* Cardinal of *Ara Cali* left this Hoſpital as his heir to his whole eſtate; as a table in that Church for a memorial ſhews.

Nor was this Hoſpital a little benefited by *Bartholomew de la Cueva* of St. *Croſs* in *Hieruſalem* as appears in a like Marble table. This Hoſpital received yet more advantage by *Lodowick de Torres* Arch-Biſhop of *Salernum* as is in a like Marble table. Beſides theſe Cardinals ſpoken of and other great Prelates, many there have been of the inferior rank both men and women (whoſe names it were tedious to recite) who by charitable Legacies have much promoted this famous work of Chriſtian piety, which I ſet not down here for brevity ſake; yet muſt not forget that of *Paul* the third; of which there is extant a large Memorial in a Marble ſtone inſerted in the wall of the Weſt Church.

Laſtly to all theſe ſucceeds *Antonius Maria Salviatus* the Cardinal, a man of a princely mind, as the ſtately Monuments of it teſtify. He razed down that Church which we called the Eaſt Church, and raiſed another, a moſt mag-

magnificent one, in its place; a peice of admirable ſtructure, great capacity and royal furniture as is to be ſeen; He increaſed the revenue of this Hoſpital very liberally.

The Church is adorned with very rich furniture; the Divine office therein performed by twenty four Prieſts and ſix Acolytes.

The ſick have many to attend upon them. The whole Hoſpital with all its revenue is governed by that Sodality which heretofore was named St. *Maria del Popolo*; becauſe it was inſtituted in the Church of that Denomination; but now it is tranſlated to this we ſpeak of, and ſo intitled: The Sodality of St. *James* for the *Incurables*.

The order they uſe in this houſe of charity is moſt accurate: I had it from the Sodality it ſelf moſt particularly ſet down, but too long to be inſerted here, where brevity is promiſed.

Beſides the ordinary care uſed about the ſick, once every two years they make a Decoction that is very chargeable, for ſuch as have that miſerable diſeaſe, which the vulgar calumniouſly call the *French pox* (for that goes too amongſt the Incurables) and ſo diſtribute it among thoſe that are ſick thereof.

The houſes, that were added to the old Hoſpital by the Cardinal *Salviati*, are very large ones and bear his Inſcription. The beds here made for the incurable perſons are no leſs than a hundred, and more if there be need.

The

The Hoſpital of the Holy Trinity for Convaleſcents.

And of St. Anthony *for* Cripples.

And of St. Lazarus *for* Lepers.

And of *Sodalities* taking care of the poor, when ſick, in their own houſes, without their removal to Hoſpitals.

And of *decayed Gentry*, baſhful to publiſh their wants. And furniſhing Apothecary's ſhops for the uſe of the poor.

Thus much of the Hoſpitals for the ſick. To which may be added that other *Inſtitute* of no leſs piety; whereby theſe that are recovering, after their Fevers have left them, taken out of the forenamed Hoſpitals for the the ſick: and carryed in the *Town Coach* for that purpoſe into the Hoſpital of the moſt *Holy Trinity*, that we ſpeak of. Where for three days they are entertained with more plentiful and ſtronger dyet; that ſo being reſtored into their former ſtrength, they may be the ſooner enabled to follow their work and wonted buſineſs.

Not unlike to this alſo is that houſe of St. *Anthony* in *Eſquiliis*; founded indeed for ſuch as are ſick of the Plague; but becauſe that ſickneſs, by the mercy of Almighty God, is very rare in that City, it is imployed to receive the lame, and maimed, and ſuch other Cripples.

But becauſe it is not convenient for all, that

fall into Fevers to be removed from their own house, and carryed to a publick Hospital; especially for Masters of Families, who have wives and children to take care of; lest besides the affliction of their bodies they should suffer thereby another in their minds. The charity of the *Romans* hath extended it self to benefit these also, that they may be looked unto and helped in their own houses. For this good work there is appointed a *Sodality* of pious men; above fourscore years since instituted in the Church of the *twelve Apostles*. The brethren of which Sodality largely bestow upon these kind of sick money; and provide them of a Physitian and Physick; and if they have the testimony of their parish Priest for their honest life, they are releived with great charity.

And to this purpose for the releiving of these *Poveri Vergognosi*, persons of condition that are fallen into want and are ashamed to let it be known, here are elected every year, in the honour of the twelve Apostles, twelve Gentlemen of *Rome*, and a Prelate of the Court for their Prior. Who, dividing themselves to the several regions or quarters of *Rome*, visit in private, all persons of such condition, if they will but put their *Memorials* here into a certain Box (which is locked and stands exposed among other boxes for the poor; so that they may do it as concealedly as they please) and they shall not be long without relief sutable to their want; for twice a week the Box is opened, and the Memorials considered.

Out

Out of all this it appears, that there is ſcarce any ſort of relief and eaſement to be imagined for the poor ſick: which is not in all its kinds abundantly practiſed in this City, the very Mother of Charity.

Here alſo come fitly to be ſpoken of, thoſe two Cardinal *Burgheſe* and *Lodoviſius*. The firſt of whom hath furniſhed up an Apothecary's ſhop, abounding with all ſorts of Drugs, and Phyſick, and Remedies for the uſe of all the poor in that pariſh where his Palace ſtands.

The other hath provided the like ſhop, but far greater; ſo that it may ſupply all ſorts of remedies, for all ſorts of diſeaſes, *gratis* to the poor of all the City and its Suburbs; and to that purpoſe hath alotted a yearly revenue of two thouſand four hundred Golden Crowns, that is about nine hundred pounds ſterling.

And thus much of the Hoſpitals and places of refreſhment for thoſe that are ſick, or languiſh. I may add two more, tho, ſmall ones, deſtined for thoſe whom they call *Lepers*; both dedicated to St. *Lazarus*, becauſe he is ſuppoſed to have had that diſeaſe.

The one is out of the Walls not far diſtant from *Porta Angelica*, and at the foot of *Mons Amarus*, or vulgarly *Monte Marici*: where heretofore a Frenchman kept an Inn; who dying *An.* 1480. left by Will wherewith to build a Church and this Hoſpital adjoyning for poor Lepers, dedicating it to that *Lazarus* who lay at the rich mans gate. Altho, there is alſo a Memorial kept of St. *Lazarus*, Brother

to St. *Mary* and *Martha*, always on Paſſion Sunday: the Goſpel on the Friday before being of his reſurrection.

Here alſo the *Vignerols* keep the Feaſt of St. *Mary Magdalen*, to whom our Lord appeared in the ſhape of ſuch a *Vignerol* or Vinedreſſer.

Theſe therefore maintain a Prieſt for her Altar: and having many years perſevered in this devotion they came at length to make up a confraternity *An.* 1598. and had the priviledge to deliver a Priſoner from death on the ſame Feaſt. Whereon alſo they contribute ſome Dowries for marrying-off ſome of their poor Maids. The place is united to the Chapiter of St. *Peter*, which maintains a pariſh Prieſt there, for thoſe Souls that live ſcattered in the Vineyards thereabouts. The Alms for maintenance of the ſick are partly given by the Popes *Major-Domo*, and partly gathered from the paſſengers in that Highway.

The other *Lazaretto*, or Hoſpital for Lepers, is within the Walls at the foot of the *Aventine* Hill in *via oſtienſi*; and was erected by the former Hoſpital to gather here the alms of ſuch as viſited the ſeven Churches. The Chappel here is very little, yet the houſe is furniſhed with beds fit for ſuch diſeaſed people, and they are maintained by the Alms forementioned.

The Pazzarella or Place for Mad-People.

The first Founder of this great work of Charity was *Ferrantes Ruiz* of the Kingdome of *Navar*, and *Angelo & Didaco Bruni* Father and Son, *Spaniards*. Afterwards *An. Dom.* 1561. by approbation of *Pius* the fourth, over this good work was set a Sodality of lay-persons: a house was built near to *Via lata*, and a Church adjoyning dedicated to the Blessed *Virgin* under the title of St. *Mary* of *Pity*.

In this Hospital are received the crazed persons of whatever Nation they be; and at their first entrance care is taken by Physitians to restore them to their right mind, by Hellebore or any other Medicines proper to that effect. If the madness prove incureable, there they are kept during life, having food and rayment, necessary to the miserable condition they are in, charitably provided for them. Altho there be both men and women in that house, yet they have their apartments so severed that they cannot come together. All know their Keepers: who, as occasions require, correct the outragious, and therefore they stand in awe of such.

Persons of all Nations *Germans*, *French-men*, *Spaniards*, *Dutch-men*, and others are here maintained and governed with a great deal of charity, and (considering their distemper) difficulty also. A *Venetian* Lady was moved to a great pity of these poor Creatures upon sight

ſight of them: and at her death left them heirs to her whole Eſtate.

CHAP. II.

Of National Hoſpitals for the Sick of their own Country.

ALthough theſe common Hoſpitals for all ſick, which we have ſpoken of, may ſuffice, even for the ſick of the greateſt City; For if we caſt up the accounts exactly, we ſhall find ready in them no leſs then fifteen hundred beds dayly made, beſides what are ſupplyed in a much greater number in ſickly times. Yet ſeveral Nations have been willing to ſhew their particular care and proviſion of this nature for their poor Countrymen.

As the *Caſtilians* do receive the Poor of their Nation, that are ſick, in an apartment of that houſe of Reception dedicated to St. *James*, ſeparate from thoſe that are in health; and with very great diligence provide all neceſſaries for them.

The like do thoſe of *Flanders* in St. *Julians* houſe of reception to their Countrymen.

The *Portugueſes* do the ſame in St. *Anthony's* houſe.

The *Lombards* make uſe of, to that purpoſe, the houſe dedicated to St. *Ambroſe* and St. *Charles*.

Thoſe

Thoſe of *Genoa* the houſe of St. *John Baptiſt*.

The *Armenians* that of St. *Maria Egyptiaca*.

Thoſe of *Arragon* that of the Bleſſed Virgin of *Monſerrat*.

The *Britons* that of St. *Ivo*.

The *French* that of St. *Lewis*.

The *Illyrians* and *Dalmatians* that of St. *Hierome*.

Who over and above furniſh their ſick, who deſire rather to continue in their own proper houſes, with money to buy phyſick and pay the Phyſitian.

To theſe we may add thoſe of *Bergamo*, of whom we have hitherto ſaid nothing. Theſe have founded a Church and built a houſe of entertainment near to the *forum* of *Antoninus* devoting both to the two Saints *Bartholomew*, and *Alexander*. The Church hath a convenient company of Prieſts maintained for it.

In the houſe are entertained all the ſick of their nation, if they be poor and deſire to lye there; if they be rich, there be fair houſes adjoyning for them with an Apothecary's ſhop of their own.

The *Florentines* have built an Hoſpital for their ſick, not far from that their ſtately Church of St. *John Baptiſt* upon the banks of *Tyber*.

Thoſe of *Siena* have theirs near the Church of St. *Katherine* of *Siena* in *via Julia*. In both theſe places is very great charity ſhewn to the ſick of either Nation.

CHAP.

CHAP. III:

Thirdly of the Hoſpitals deſtined to the ſeveral ſorts of Artificers and Tradeſmen.

WE have ſpoken of the Hoſpitals of our *Lady* in the *Garden*, or St *Lazarus* and St. *Roche* and St. *Martin*: that by particular obligation were appropriated to men of certain trades and profeſſions there reckoned up. But yet ſome of them refuſing a Community with others, have erected certain Hoſpitals peculiar for the ſick only of their own profeſſion. Among thoſe are,

Firſt, the *Apothecaries*. To a Company or Sodality of theſe was allotted heretofore the Church of St. *Laurence* in *Foro Romano*, now *Boario*, from the year 1450. It is an ancient Fabrick, and of old dedicated to the Emperor and Empereſs *Antoninus* and *Fauſtina*; as appears by the title yet to be read in the Frontiſpeice.

Divo Antonino *& Divæ* Fauſtinæ.

It ſtands by the ancient *Via Sacra* leading to the *Capitol*.

Near to this Church have they built an Hoſpital for thoſe of their profeſſion, that fall ſick. A work very much promoted by Cardinal *Aſtorgius Agnenſis* of *Beneventum*; and the ſick are there looked unto with great care and neatneſs.

Secondly,

Secondly, The Hoſpital of our Lady *of* Loretto *for poor* Bakers.

The year of Jubile 1500, The better ſort of *Bakers* ſet up a Sodality among themſelves, and joyning their monies together bought a peice of ground near *Trajani-Forum*: On it they built a very ſtately Church of choice Architecture, dedicating it to our *Lady* of *Loretto*.

The Church it ſelf indeed is an excellent peice, all of *Tivoli* ſtone; in the building whereof were expended about fifty thouſand Crowns. All being contributions of Charity.

By it is the Hoſpital, common to all afflicted with Sores and Fevers, but more particularly deſigned for Bakers; becauſe raiſed upon their purſe, altho the inſcription ſays nothing of it; *Hoſpit. Societat. Divæ* Mariæ *Laureti.* The care of the place totally belongs to that Sodality. Thirty beds for the uſe of the ſick they furniſh; but on an occaſion they add more daily. All things that can be thought of neceſſary, or convenient for recovering of health they there ſupply.

Next the *German Bakers*, of which ſort there is no ſmall number in this City, have been willing to have an Hoſpital too, for their ſick, adjoyning to the Church of St. *Elizabeth* near *Campus Floræ*: the Church is well adorned with holy Utenſils, and the Hoſpital with beds and other neceſſaries for the ſick, good diet and attendance.

Again for the ſervants belonging to the Popes Family, (there being a very great number of them) about the year 1537, There was a kind of a Body or pious Sodality erected out of them; which, behind St. *Peter*'s Church at the entrance of the old *Circus* of *Nero*, built up a Temple to St. *Martha*, and by it an Hoſpital for the ſervants of the Courtiers, which fell ſick, and could not be well looked unto in the Palace it ſelf.

This Temple, by reaſon of the many indulgences granted unto it by ſeveral Popes, is much frequented by the devouter ſort; that hardly there is one that viſits St. *Peter*'s Church which doth not likewiſe go unto this of which we ſpeak. The Hoſpital is abundantly furniſhed with beds and other neceſſaries for treating of the ſick.

In the year of our Lord 1580. the *Coach-men* and *Carmen* joined together, and out of themſelves inſtituted a Sodality of the better ſort, which built an Hoſpital in *Campus Martius* near *Tyber*, onely for ſick *Coachmen* and *Carmen*. Here therefore are entertained all the infirm of theſe Profeſſions. Nor are they diſmiſſed until they be known to have recovered their former health, ſo as to be able to drive their Coaches or Carts, and govern their horſes. Of theſe ſorts of men there is no ſmall number in *Rome*, ſince the very Coaches and Chariots of the Gentry exceed two thouſand, not reckoning Carts or Country Waggons.

CHAP.

CHAP. IV.

Fourthly, Of the Hoſpitals for Orphan Boys and Girls having no Parents.

LET us go on to ſee how *Rome*, the Nurſe of all ſorts of people, is never wanting to aſſiſt the needy of what condition or age ſoever, but takes care of them aſſoon as born, and once received into her care, foſters them up as long as they live, and being dead pays their funerals.

In all great and populous Cities there uſes to be a great number of Infants expoſed; not ſo much by the fault of the mothers, as for the great poverty of their parents: Now before there was a certain place appointed for ſuch in this City, Theſe poor Infants were puniſhed not for their own, but for their parents faults or fortunes, and almoſt all periſhed miſerably. Pope *Innocent* the third, being admoniſhed by an Angel, built that Hoſpital of the *Holy Ghoſt* in *Saxia*, for theſe Innocents, as we ſhewed before.

If any miſery befall perſons under age and young, that they are not able to maintain themſelves by their own work, and withal have loſt both father and mother: The City hath alſo two houſes for ſuch Orphans, the one for males, and the other for females.

The first had its beginning in the year 1540. by a *Sodality* of many pious Citizens of *Rome* then instituted; who disliking, That young Boys should run idling up and down the City, thought it fitter that some Hospital should be built for them: which good work *Paul* the third, who then was Pope, much encouraged, and assigned a place for this Fabrick near the *Pantheon*, or *Agrippa*'s Temple, close by the parish Church of St. *Maries* in *Acquiro* of the *Visitation*, granting that Church to the use of the Sodality and Hospital. After this first Church was pulled down, and the Sodality built up another most magnificent, and on a larger plot of ground, adjoining to it a very spacious house by means of the alms of good people, to keep the Boys in. To this work much was contributed by the often mentioned *Antonius Maria Salviatus* the Cardinal, who by his wonted liberality hath much encreased the revenue of the Hospital.

As for those Lads, who are apt for learning, the same Cardinal hath built a very magnificent Colledge apart for them, and largely endowed it.

The care of the Church, of the Servants, and indeed of the whole Hospital, is intrusted to the foresaid Sodality: Who are very diligent to search into the dispositions and inclinations of the youths, and so to make choice of them severally, to apply every one to such a course of life as fits best his own Genius.

The second of those houses is for female Orphans,

phans, for it being not convenient for Boys and Girls to live promiſcuouſly in the ſame houſe; The Girls have their Hoſpital in another place, and indeed a very large one, near to the Church of *Sanctorum quatuor Coronatorum*; which heretofore is ſaid to be the Palace of the Popes. Herein are a very great number of ſuch Maids, who are inſtructed and taught, and ruled and governed by ſome *Nuns* of St. *Bennet*'s order; who are there likewiſe cloiſtered up. The Girls, being grown of age, receive their Dowries from the ſame Sodality, and ſo are either marryed-off, or, if they have a mind to it, enter into ſome *Nunnery*.

Now becauſe in theſe houſes for Orphans, according to the laws of the Foundations, none are to be received but ſuch as are deprived of both parents; The *Roman* charity cannot content it ſelf to leave unprovided for, other young Boys and Girls, who perhaps have but one parent left them; or if both, yet ſuch as are either decrepit, lame, or blind, or impotent by ſome other defect, that they cannot maintain their children; even for ſuch alſo hath *Rome*, an indulgent Nurſe of all ſorts of poor, taken care with a very provident liberality.

John Leonard of *Sicily* was a man, as his Works ſhew him, of a very good mind and ſingular charity towards the poor. He having been in his more youthful days a Gentleman-Uſher in this City, and obſerving therein many boys idly to run up and down, had pity upon them, and got together a very great num-

number of them, and lodging them himself in divers borrowed houses, maintained them as well as he could for many years, with such Alms as he procured from the charity of good people. He was one that had no learning, and therefore by an Irony was wont to stile himself the *lettered John*, and the boys of his institution still retain the name of *Literati*.

This holy *Institute* in a very short time found many Favourers. Who growing into a congregation, bought a very large house for the bringing up of these boys, near *Domitian*'s Arch; To which is added a little Chappel.

This house is now endowed with some revenues, but nothing at all competent for the maintenance of so great a multitude. Hence it is that the younger boys are led about sometimes through the streets of the City by one that governs them, singing their prayers and praises to God and the Blessed *Virgin*, in a certain childish harmony; thereby to beg alms of good people: And the greater being set to manual labour get victuals for themselves and their Companions: in summe all are imployed to a good end.

That which is most commendable in this work, is the good education and training up of poor children, whereby they are timely in their slippery age estranged from the common vices of youth.

The same *Leonard* had gathered together Girls too; but because he alone was not able to go through with the care of both Boys and Girls

Girles he deſerted this deſign. Altho, the Maids were afterwards diſpoſed of to ſeveral perſons: And in the year 1595. found a common Patron, namely Cardinal *Hieronimus Ruſticuccius*.

This Cardinal having bought many houſes near the Church of St. *Euphemia* in *Trajani Forum*, did, as as they ſay, by the perſwaſion of venerable *Ceſar Baronius* (who afterwards was Cardinal) build out of them a very large houſe to receive all theſe Maids gathered now together from thoſe ſeveral places wherein they lived before diſperſed. And over them he ſet honeſt Matrons, who taking the care of their Education, ſhould inſtruct them in all ways of Religion and Holineſs. The leſſer among theſe, as before the leſſer among the Boys, are led about the town ſinging alſo, thereby to implore the benevolence of the charitable; and the greater are kept to their Needle, and other female imployments. When any are grown of age, by order of their Governors, they are either to be marryed or profeſſed Nuns.

Over this houſe are ſet, by order of the Cardinal the Popes Vicar, ſome grave Prieſts; but the ſupreme authority reſts in the Cardinal Vicar.

The number of Boys is uſually about three hundred, and ſo likewiſe is that of the Maids. This Inſtitute and the Congregation that looks to it, hath for Protector the Cardinal *Ludovicus Ludoviſius*; who often ſupplies both houſes

houſes with his liberality according as their exigencies require.

There are never wanting in great Cities wicked mothers; who, never having affected chaſtity, make their Daughters like themſelves; and expoſe them to be abuſed for a ſmall gain, and ſometimes againſt their wills.

That the wickedneſs of ſuch wretches might be prevented, there hath been by the importunity of St. *Ignatius Loyola* inſtituted in the City a *Sodality*, *Anno* 1540. whoſe care it is with all ſagacity to ſearch out for the daughters of ſuch infamous women; and having found them, to take all from ten to twelve years old from the power and tuition of their treacherous mothers, and to place them in a Monaſtery built for that purpoſe, there to be taught and trained up by grave *Nuns* in all Chriſtian diſcipline. When they come to be marriageable they have provided for them husbands, or if they had rather vails; in the mean time they are maintained at the charge of the Monaſtery.

There is a very ſtately Church all built of *Tivoli* ſtone, and dedicated to St. *Catherine* de *Funari*, added to this Monaſtery by Cardinal *Frederick Cæſius*, Biſhop of *Porto*, as the inſcription over the great gate thereof declares.

For the better education of theſe poor Girls, the *Auguſtine Nuns* take care of them.

This Monaſtery is governed by a Sodality, conſiſting of *Roman* Citizens, the very prime of them; whether you conſider their extraction, eſtates or vertues, The

The number of Virgins here are about two hundred.

CHAP. V.

Provision against some other casualties; As First, Domus Pia. *A place wherein those that are ill-married are succoured.*

MAtrimony the most indissoluble bond of humane society (wherein is found that chief and inexplicable freindship and unity between man and wife) yet is not often by the fault of the parties undone, cut asunder, or at least loosened: namely when this individual conversation and cohabiting is injured by a stubborn contumacy; for hence grow anger, strifes, and at the last a separation from the marriage-bed; which is caused by the ill conditions sometimes of the man, sometimes of the woman. But least women should incur the ignominy of being dishonest, when they live separate from their husbands, there is provided a house for entertainment of such ill-yoked persons: wherein they are received, until such time as they are fully reconciled to their husbands, or their husbands to them.

This house is called *Domus Pia*, and stands near to the Church belonging to the Monastery of St. *Clare*. Which Church on one hand hath St. *Clare*'s Monastery, and on the other, this

houſe. So that they have a kind of communion together; but yet no farther than in the uſe of the Church ſtanding between them.

The care of this houſe is committed to a Sodality of the prime Citizens of *Rome*; as likewiſe is that of St. *Clare*'s Nunnery, of which in due place.

Secondly, The charitable Proviſion for repentant Strumpets.

Neither are the Whores themſelves (of which by the perverſe and vicious nature of mankind, there is too great a number in great Cities) deprived of the *Roman* charity, if they once come to repent themſelves.

For near *Antoninus* his *Forum* is there built for ſuch, a very large Monaſtery dedicated to St. *Mary Magdalen*: Wherein are received all ſuch, as repenting themſelves of their paſt voluptuouſneſs, are diſpoſed to dedicate themſelves and the reſt of their lives to God. Here ſuch make profeſſion of a regular courſe, and obſerve the monaſtical Diſcipline ſo exactly, and with ſo great conſtancy; that it is a kind of miracle, that women accuſtomed to a looſer ſort of life, ſhould now be kept under ſo ſtrict a rule.

A great part of the Fabrick of this Monaſtery was added by Cardinal *Peter Aldobrandini*, but in a few years after ſuffering by fire was again magnificently re-edified by Pope *Paul* the fifth.

The care of this Monaſtery belongs to the Nobility

Nobility both of the City and Court, joining together in a Sodality; which ſuffers not the penitents to want any thing.

The number of theſe women amounts at this day to three hundred. They ſay *Paul* the fifth, at that time, when he viſited this Monaſtery lately then burnt, and ſaw ſo many ſigns of true repentance, ſhed tears, and ſtood as it were amazed at the terrible penances and ſevere ſanctity practiſed by theſe women.

Now becauſe none are admitted here unleſs they firſt make profeſſion to be perpetually encloſed, after which there is no recalling; and it is likely that ſome, that have made that profeſſion, may afterwards come to repent themſelves; and others, that have not yet made it, may be deterred from ever making it by the indiſpenſableneſs thereof. Therefore Frier *Dominick de Jeſu Maria*, one of the reformed *Carmelites*, whom the vulgar term Diſcalceat or unſhod, hath lately out of the alms of pious people, built another large Monaſtery, wherein ſuch women are received, as changing to an honeſter courſe of life, deſire yet to try whether they can go through with the reformation of themſelves: and upon tryal have time to deliberate whether they will make that profeſſion in that other houſe, or elſe continue here as long as they can live ſingle.

Thirdly, A houſe for old and decrepit Perſons.

We have ſeen how the *Roman* charity hath

made provision for all, of all ages and degrees, that need their help. And it is not to be believed that it should fail them, who fail through age.

Wherefore Pope *Sixtus Quintus*, a munificent Prince, hath built a very large Hospital and endowed it with a great yearly Revenue for old people, and for the blind, lame, maimed, or made impotent by any other natural defect, so that they cannot labour. Over this Hospital is set a Sodality of certain honest men, who are to take care of all things, and to judge of such as are fit to be received.

They admit alike men and women, but in several apartments, and maintain all in decent diet and cloathing as long as they live.

CHAP. VI.

Of certain Alms of Bread, Wine and Monies ordered to be given.

AT the foot of the *Vatican*, near the Church of St. *Peter* (the Prince of the Apostles) at the West end there stands a fair Church dedicated to the blessed *Virgin*; and near it a large Church yard, wherein none but Strangers and Pilgrims are buried.

Behind this Church is a large house, wherein by the appointment of several Popes, thirteen poor people are daily dined by two Priests that

that have that charge. It is piously believed that this custome came down from St. *Gregory* the great, that most holy Pope; who usually entertaining twelve poor men every day, had the honour once to treat for a thirteenth poor person our Lord and Saviour Jesus Christ, whence this number hath ever since been religiously observed, to this day.

Besides this charity there is distributed by the Popes liberality Bread and Wine in great abundance, unto two thousand poor people, on every Friday, in honour of our Lord's Passion.

The Convent of St. *Anthony* gives every day two loaves of bread a peice to as many poor people as come thither for it.

The Hospital of our holy *Saviour*, near the *Lateran* Church, bestows every day upon every one of the poor, as much bread as will suffice each of them for a day.

The like is done by the Convent of St. *Paul* in *Via Ostiensi*.

The Hospital of the *Holy Ghost*, gives bread and wine every evening to a great multitude of poor.

But because the forementioned Alms are not given but to such as come themselves to demand them; and many, because they live afar off, or because they come of honest families reduced into povery, are ashamed to go from door to door to ask an alms; for these, who are stiled the *shame-fac'd poor*, an ingenious provision is made by the Sodality (which

(which we ſpake of above) of the Holy twelve Apoſtles. There is placed in that Church a little Desk under lock and key, into which at a chink are thruſt in the Petitions, wherein the neceſſitous perſon expreſſeth his wants, and ſets down his place of habitation. Thrice every week this Desk is opened by the officers, the Petitions read, and ſome of the Sodality diſpatched away to find out the Supplicants, and to releive them according to the quality of their indigency.

The like order is obſerved by that Sodality of Charity, ſet up under Pope *Leo* the tenth, in the Church of St. *Hierome*, near to the Palace of *Farneſi*: This Sodality there diſtributes every Saturday a great quantity of bread to to the poor; and to thoſe modeſt beggars, what money the confraternity thinks fit; by whoſe piety the largeſs hath been maintained and increaſed.

Beſides all theſe munificences and charities the Pope monthly diſtributes to the Convents of *Mendicants*, and to other ſhamefac'd poor, great ſumms of monies, under the name of common charity; which are ſtill encreaſed as the exigents of times require; and are diſpenſed by the ſecret Almoner, as they call him, who hath no limits ſet him what to beſtow.

The Pope is imitated by the ſacred Senate or Colledge of Cardinals, as in all other vertues, ſo eſpecially in their liberality to the poor: To inſtance in every particular Cardinal

nal would be besides my purpose, and therefore I omit it.

It is found by an Extract out of his Book of accounts, That this one Cardinal, *viz. Alexander Perettus*, Cardinal *Montalto* Nephew to Pope *Sixtus* the fifth; by his Sister did bestow upon the poor, a million and seven hundred thousand gold Crowns; besides the Alms that he distributed to single persons with his own hands, and great gifts conferred upon his freinds.

CHAP. VII.

Of the Mount of Piety and Pawns.

THere is nothing more for the benefit of poor people, than, when their necessity requires it, to lend them money upon their pawns, without exacting any use for it. In the time of Pope *Paul* the third, there was a place appointed for the receiving of the pawns of poor people, and they called it the *Mount* of *Piety* and of Pawns. It grew much in request by the liberalities and priviledges indulged unto it by the same *Paul*; and other Popes of *Rome*, even unto this day.

Here are received the pawns of all poor and indigent people whatsoever, and no, or, at least, no considerable use paid for the money given out upon them. The time alotted for re-

redemption is eighteen months: if the pawns are not redeemed in that time, they are sold at an outcry; and the summe registred for how much, if it exceed the money given out upon them; the overplus is restored to the owners, whensoever they shall call for it, neither is their calling for it limited to any time.

There are great store of Officers that belong to this place, all which, have their monthly Salaries paid to them for their labour out of the Treasury of the house.

It is governed by very able and sufficient men, both *Roman* Citizens and Courtiers, that make up a Sodality. Who take exact accounts of all the incomes, that no fraud be used by any inferiour officer.

The work is indeed a peice of very great Charity, and extreamly beneficial to the meaner sort of people; for all such flock thither, not onely of the City, but of the Villages, Farms and Towns all round about, to whom it is very gainful to take up monies upon their pawns before harvest, and then having done their harvest, and made money thereof, to redeem them again.

CHAP.

CHAP. VIII.

Of visiting the Prisons, and releiving poor Prisoners.

SInce in a great confluence of people of divers Nations some outrages will still happen; for repressing of them, there are in *Rome* many publick Prisons, and Judges appointed to give sentence of punishment upon the guilty. The Judges are the Pope's Vicar, the Chamberlain, the Governor of the City, the Auditor of the Chamber, the Senator of the people, and many others: And whereas Judges exercise judgment many times not in their own persons, but by Deputies; it happens sometimes that the prisoners are deferred; and so lye longer in fetters than perhaps their cause requires.

Now to prevent this mischief there are Visitors appointed every month to visit the prisons; and whom they find there deteined either for crimes or for debt, and judge injured, they take care to have dismissed, or to release the punishment inflicted, or to moderate it.

It belongs to that Sodality for charity late mentioned, tho they be liberal to the poor also, yet principally to intend this; that by all means they may afford what help they can to the imprisoned. And therefore they de-

pute some Prelate; whose office it is to be present with the Chamberlains at the visitation of the prisons, and to assist the guilty in their cause to the utmost. And to do it the better, there are adjoined to him, with an honorable Salary, two Proctors; who, seeing and examining the Process of the Guilty, endeavour to defend them what they can, both by words and writing.

The poor prisoners have much need of these. For tho the Apostolick Chamber hath allowed them an Advocate and a Proctor for their defence; yet so great is the number of the causes, that oft times these are not sufficient.

This Sodality likewise, besides this diligent defence of the guilty prisoners, do thrice every week furnish bread to those among them that need it; and to the sick send a Physitian, and very largely provide Physick, and all other things necessary for their recovery.

In the foregoing Chapter we told you that this Sodality did maintain a Convent of Priests at St. *Hierome*'s: out of this Convent they order some to go every day, and say Mass to the Prisoners, that they may not want that comfort.

Besides this extraordinary charity towards the prisoners, which is practised by this Sodality; There are also in *Rome* many other persons, which go from door to door begging bread and money for them; among whom are those religious men of the *Society of Jesus*.

Again, that other Sodality of the *Florentines*, called

called the *Sodality of Mercy*, upon certain feſtival days in the year make great Dinners for the priſoners.

Again, the Preachers often ſtir up the people to give more liberally by telling them, that the money gathered is for the priſoners.

By all which good offices ſome ſuccour is afforded to that moſt miſerable ſtate of men; and the puniſhment of ſuch wretches is not quite taken off; yet at leaſt in a great meaſure eaſed.

There is yet another pious Sodality in *Rome*, for the benefit of poor priſoners, in the Colledge of St. *John de Pinea*, near the *Minerva*, conſiſting of *Roman* Citizens and Officers of the Court, much honoured by the munificence of Pope *Sixtus* the fifth.

This Sodality every Monday ſends certain Viſitors into all the priſons, to take the names, the Country, the Cauſe, the Judge, and the Notary of thoſe that are newly committed; and with great charity and diligence ſollicite the Judge and Notary, that each ones cauſe may be brought to ſpeedy trial.

It is a cuſtome likewiſe of this Sodality twice every year, (That is upon the Feaſt of the *Nativity*, and *Reſurrection* of our Lord,) for all the priſoners of debt under a hundred Crowns, freely to pay their Creditors what each one oweth; and delivering them out of priſon, to give every one a Crown in their purſe, and to ſend them home to their own houſes.

CHAP. IX.

Of the plentiful provision of Dowries for poor Maids.

IN this charitable work, as in all other, it will be evident, that the common-Parent, *Rome*, excells all other Cities of the world, by that very great number of *Dowries* which are there yearly bestowed. Nor is it easy to set down the certain number of them: For altho the Dowries, arising out of certain pious Legacies, be constant and uniform, and the account of them easily cast up; yet besides these there are innumerable other Dowries given by certain Sodalities. Who, because they intend not this kind of charity only, but other sorts also, do therefore set aside for Dowries proportionably to the stock of their yearly Revenues. So that if they have laid out more in other good works, the less remains to be given in Dowries, and if but little in others, almost all is distributed in these. And again, because those particular Dowries, especially which arise out of legacies, come not always to publick notice: I must content my self to speak of those onely, which I my self have come to know.

Upon *New-years day*, then, that *Society* of the *Holy Name* of *God*, founded in the Church of

of St. *Mary's Supra Minervam* distributes certain Dowries to young Maidens.

On the seventh of *January*, the *Sodality* of *Inholders* give more Dowries.

On the fourteenth of *January*, there is a Legacy to that purpose of St. *Hillary's* Chappel in the *Lateran* Church.

And on the same day, the *Sodality* of St. *Julian* of the *Flemmings*, give Dowries to the Maids of their Country.

On the second of *February*, the *Sodality* of the most *Holy Sacrament*, in the Church of St. *Mary's*, in *Via lata* give their Dowries.

On the ninth, the *Sodality* of St. *Apollonia* give theirs in the Church of the *Augustines*.

On the twenty fifth of *March*, the Sodality of the *Annunciation Supra Minervam* exceed herein all the rest, giving Dowries every year that day to above two hundred young Maids. And I suppose this Sodality gave the first beginning to this good work: Wherein they were much helped by Pope *Leo* the tenth; and likewise Pope *Urban* the seventh left them his sole heirs.

The Dowries, that this Sodality furnisheth, are distributed to these young Maids (every one led up between two noble Matrons cloathed in white, and with their heads veiled) by the Pope himself; who with his own hands delivers to each one a Purse, with a Bill in it for the receiving of so much money; and this he doth publickly at the time of high Mass.

Upon

Upon the twenty fifth of *March*, other Dowries are given by the *Sodality* of *Cooks*, *Panterers* and *Paſterers*, in the Church of St. *Vincent* and *Anaſtaſius*.

On the firſt of *May*, *Dowries* are beſtowed by the *Sodality* of the *Muletiers*, in the Church of St. *Anthony*.

On the twelfth day, the foreſaid Sodality of the *Annunciation* of the bleſſed *Virgin*, by a particular largeſs, give Dowries to Maids of *Siena* only.

On the nineteenth day, the ſame Maids of *Siena* receive their *Dowries* from the *Sodality* of St. *Katherine* of *Siena*.

On the twenty ſixth day, the Sodality of *Neapolitanes* give their *Dowries*, in the Church of the *Holy Ghoſt*, which belongs to that Nation.

On the ninth of *June*, the Sodality of St. *James*, vulgarly termed *Scoſſacavallo*.

On the eleventh day, the Sodality of *Nazarius* and *Celſus*, in a Church of that title.

On the ninteenth day, the Sodality of all the *Officers*, belonging to the Capitol in St. *Maries* of *Ara-cæli*.

And on the ſame day, the Sodality of St. *Francis* de *Paula* in his Church.

On the twenty fourth day, the Sodality of *Piety* of the *Florentines*, which differs from that other Sodality of *Mercy*, of which we ſhall ſpeak anon.

On the ſame day, the *Ligurians* or *Genoueſi* give Dowries to the Maids of their Nation, in

in the Church of St. *John Baptiſt* belonging to them.

On the ſixth of *Auguſt*, the Sodality of our *Saviour* in St. *Maries Supra Minervam.*

On the tenth day, the Sodality of St. *Bernard* in the Church of St. *Sujanna.*

On the fifteenth day, which is dedicated to the *Aſſumption* of our Bleſſed *Lady*, the Sodality of the *Confalonery.*

On the ſame day, the Sodality of St. *Roche*, in the Church dedicated to him.

On the two and twentieth day, the Sodality of the *Holy Roſary*, in St. *Maries ſupra Minervam.*

On the eighth of *September*, the feaſt of the *Nativity* of the Bleſſed *Virgin*, the Society of the *Annunciation* of the *Confalonery*, and of *Loretto.*

On the fifteenth day, the Sodality of St. *Marcellus*, in his Church.

On the ſame, the Sodality of the *Butchers*, in St. *Maries* de *Quercu.*

On the twenty ninth day, the Sodality of St. *Michael* the Arch-angel, in his Church.

On the thirtieth day, the Sodality of *Charity* of the *Courtiers*, in St. *Hierome's* Church.

On the fourth of *October*, the Sodality of our *Saviour*, in St. *John Lateran.*

On the ſame day, the Sodality of the *Confalonery*, and alſo the Sodality of thoſe of *Bononia*, in the Oratory of St. *Petronius*, belonging to them.

Likewiſe the Sodality of the moſt *Holy Trinity*,

Trinity, of the *Pilgrims* and *Convaleſcents*.

On the ſixth day, the Sodality of the *Roſary*, in St. *Maries ſupra Minervam*.

On the fourth of *November*, the pious Legacies of St. *Maries* of *Aracœli*.

On the twelfth day, the Sodality of *Taylors*, in the Church of St. *Homobono*.

On the ſixth of *December*, the Sodality of St. *Nicholas*, of the *Lorainers*, in the Church of St. *Lewis*.

On the eighth day, the Sodality of the *Conception* of the bleſſed *Virgin*, in St. *Maries ſupra Minervam*.

And on the twenty ſixth day, the Sodality of St. *Saviour's*, in St. *John Laterans*.

To all theſe may be added, ſuch Dowries as accrue upon particular legacies, whereof the number is very great; and alſo which are given by other Sodalities, and eſpecially National ones, not upon ſet days *Anniverſarily*, but as the neceſſity of times and perſons may require; All which, if they ſhould be caſt up, would amount to a yearly ſumme of monies, almoſt incredibly great.

This is to be noted, that all the Dowries given at ſeveral times are not equal, but ſome more, ſome leſs; for one Sodality gives thirty Crowns, another forty, another fifty, to be diſtributed to that end. That of the *Annunciation* of the Bleſſed *Virgin* gives eight hundred Crowns, and beſides to every one a Robe, and a pair of Chopines.

For beſtowing theſe *Dowries*, this is the order.

order. A *Petition* is put up to the Sodality, in the name of the Virgin that is marriageable, expreſſing her condition, age, and habitation. Then there are deputed out of the Seniors of the Sodality certain *Viſitors*; who go all together to ſee the ſeveral petitioners and their lodgings: and if they find them of honeſt report among their neighbours, and have a good teſtimony from their pariſh Prieſt; they make relation thereof to the Sodality: And accordingly are they written down among thoſe that are to receive Dowries. If they find it otherwiſe, they make no relation at all. Thoſe that are writ down are certified of it; that if they happen to contract themſelves in the mean time, they may ingage for ſo much more to be added to what was promiſed in Dowry. But if any one of thoſe that are written down, and ſo appointed to receive a Dowry, behave herſelf leſs decently than becomes a Virgin, they preſently ſend her word that ſhe hath forfeited that favour; and herein are the conſtitutions very rigorouſly obſerved.

Now becauſe one of the forementioned Dowries is too little to put off the Maid with; therefore one and the ſame perſon may be admitted at ſeveral times to receive many Dowries given by divers Sodalities. So that ſome come to receive at laſt no leſs than four hundred or five hundred Crowns before ever ſhe be given in marriage.

Juſt now while I write this I am told, that a certain pious and rich man is lately dead,

who hath left by Will a certain ſome of money, yearly payable, to make up a handſome Dowry for ſuch women of the common Stews that ſhall be willing to be married. A work well thought upon, and which will not want certainly a reward ſutable to its Charity, from him who leaves nothing unrecompenſed.

CHAP. X.

Concerning publick places appointed for the reception and entertainment of Pilgrims and Strangers of all Nations.

NOthing is more ſacred, nothing more acceptable to God, than a pious Hoſpitality in entertaining Strangers. The Holy Religion of Chriſtians doth not onely perſwade it by way of counſel, but alſo by precept commands it. *Frange eſurienti panem tuum, egenos vagoſque induc in domum tuam.* Iſaiah 58. 7. *Break thy bread to the hungry, and the needy and wandring perſons bring into thy houſe.* And it is a matter of high commendation, not onely for private perſons, but alſo for Cities themſelves, that there be both private and publick.

We ſhall not ſpeak of the private Hoſpitality, becauſe the actions of private men come to be taken notice of onely by few: but we ſhall here treat of the publick, to ſhow how far in it the City of *Rome* excells all other Cities of the world. The

The first and chiefest of all these publick houses, wherein Strangers of all sorts, come when they will, are curteously and with all kind of Civility entertained, is; That which they call the Hospital of the most *Holy Trinity* near to *Xistus* his bridge.

This Hospital had its beginning under Pope *Paul* the third, very mean, (as most other pious inventions) being first set on foot by *Crescentius Sylva* a Priest of *Siena*.

This holy Priest observing many strangers uncertainly wandring about the City, hired, with the help of some of his freinds, to whom he communicated his purpose, a large house and fitted it with beds, and there lodged as many of those strangers as the largeness of the house and the number of the beds could well receive.

So charitable a design wanted not assistance: So that in a short time he had built there a fair Church, and purchasing more houses thereabouts added them to the Hospital, and Priests for divine service to the Church.

This Hospital, or House of publick reception, is governed by a company or *Sodality* of Lay-men (that is a lay charge) tho they admit Clergy-men too, which Sodality takes care for all things necessary. And tho there at any time is used Hospitality after a most curteous manner; yet in the year of *Jubile*, (by reason of the extraordinary multitudes of Strangers then flocking to *Rome*) this institution appears in its greatest lustre. For some-

times in one night there are counted no less than fifteen thousand Guests. Indeed so great a multitude of men cannot be received in the proper lodgings of the house onely, tho very capacious; and therefore others adjoining are always hired for the year of Jubile. And as this, and the other expences put them much in debt, then; so are they freed from that debt again in the other years wherein the layings out are not so excessive.

The year of Jubile 1600. being ended, and an account taken of the number of Strangers here in the compass of that year entertained and booked, they were found to be of men four hundred forty four thousand five hundred; and of women twenty five thousand five hundred.

The order used in the practice of this charity is admirable. As soon as the Strangers are arrived, they all have the first night their feet washed, and are refreshed, the women apart by themselves from the men. After thus washing in the Holy year a Sermon is made to them, and then they are conducted to the table; their meat being served-up, as also their feet washed, this first night, usually by honourable persons.

The Supper ended, they are conducted to Bed; so without all noise, that it may seem a kind of miracle that so many men of several nations accord so quietly together.

The time of their entertainment here is but for three days; tho it be extended further to those who come from far. To

To this pious work, becauſe the Revenues of the houſe are not able to bear ſo great a charge, many and large charitable contributions are ſupplyed by others. This is certain and to be admired, that by the providence of God there was never yet wanting to furniſh the table in a handſome manner. For ſuch Strangers as are Prieſts, tho the diet allowed them be the ſame with the reſt; yet in reverence to their order, they have a proper houſe apart deſtined to that uſe.

About the year of our Lord 1460. by the confraternity of St. *Luſy* (between the *Capitol* and *Marcellus*'s Baths) and becauſe it hath not a Church commodiouſly adjoining, there is hired by the Sodality, till they can build one of their own, another large houſe wherein all the poor Prieſts may be entertained for a whole months ſpace, or longer if need be. And this houſe, that it may be publickly known, wears this title in the front;

Hoſpitium Pauperum Sacerdotum Peregrinorum.

An Houſe of Entertainment for ſuch poor Prieſts as are Pilgrims, or Strangers.

Like to this houſe there is another of later times, erected by *Don John Baptiſta Vives* a *Spaniard*; who buying a fair Palace ſtanding at the foot of *Collis Hortulorum* in *Rome*, deſigned it for ſuch Strangers, Prieſts; ſuch as are of thoſe nations, who have no particular Colledge of their own in that City, and for the propagation of the Faith; as the following

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ing Inscription on its Frontispeice declares, added in Pope *Urban* the Eighth's Pontificate.

Collegium
De Propagan. in univer. Mundum
Per Sacerdotes Seculares
Catholicâ fide
Urbani *VIII. Annâ primo.*

And altho this *Founder* dwells himself still in this Palace; yet was he no hindrance to the Priests living there, but conversed with them, and was often on his occasions permitted present at their consultations; of which the chief scope is to propose advises, ways, and helps by which the Christian Catholick Religion may best be propagated over all the world. Some of these Priests make no scruple voluntarily to offer themselves to be sent even into the Countries of Heretick, or Infidels; either by preaching and good example of life to recover them from their errors; or even by effusion of their own blood to assert the Catholick verity.

CHAP. XI.

Of National Hospitals for Entertainment of Strangers, according to the Nation they are of.

BEsides the general places of receit for strangers forementioned, many Nations because

cause of the general confluence of them to *Rome* have here erected houses for the Reception of of their own Countrymen.

The first of these in honour to be named is that of the *Germans* dedicated to the Blessed *Virgin* under the title *de Animâ*, or *of the Soul*. It had its beginning *An. Dom.* 1350. upon occasion of the Jubilee by some of their own nation, who having no Issue of their own, gave up their houses for the Entertainment of such Strangers subject to the Empire as came to *Rome*; and built them a Church, tho not very large, in honour of the Blessed *Virgin* on this condition; That therein Prayers should be made to God by such Strangers as were there to be entertained, for the *Founders Souls*; and thence it had its name of St. *Mary* of the *Soul*. By the munificence and charity of later times this house of entertainment hath been much enlarged, a fairer and more capacious Church built, and the Revenue thereof much increased.

Over it is set a congregation of twelve or fourteen men of the same Nation, by whose prudence and authority it is menaged and laid out in pious uses; especially in Hospitality to poor *German* Pilgrims, at what time soever they come.

For to such there is provided for many days convenient dyet, and lodging. When they depart the town a peice of money correspondent to the quality of the person is bestowed on them for their voyage. The women have a house

house apart, where are constantly maintained in a decent manner such as have been the Daughters and Wives of *Germans*.

To the Church for divine offices celebrated after a collegiate manner, belong fourteen Priests, a Sacrist, an Organist, four Acolytes. Out of these Priests, who are stiled the Chaplains, is chosen one to have a care of the Pilgrims and to order them, and therefore is named their father: And whereas by a late Rule solemn High Mass is to be said early in the Morning, he is not to dismiss them until they have heard it.

There is an house of Hospitality also for the *French*, dedicated to St. *Lewis*, with a fair Church adjoining. It is governed by a Congregation of thirty persons, twelve *Frenchmen*, six *Lorainers*, six *Savoyards*, and six *Britons*; and when any one of them dieth, the congregation chooseth another in his room.

All things belonging to the Church are administred by twenty six Priests; to whom Cardinal *Contarello* added eight Singers, and an Organist, that on *Festivals* sing the Service.

That Hospitality is ordered by three of the said Priests; whereof one is always the Entertainer, and the other two his Assistants by turns. All Strangers of the *French* Nation, that come, are received here for three days, and then are dismissed with some gratuity given them, as a pious and charitable Token.

Such houses of Hospitality and publick entertainment are here provided for most other *Nations*;

Natives; namely such distinct houses for the *Spaniards*, for the *Portugueses*, the *Lombards*, *Genoueses*, *Low-Countries*, *Bohemians*, *Polonians*, *Hungarians*, *Illyrians*, *Swedes*, *Goths*, and *Wandals*, for the *Britons* in *France*, for the *English*, the *Scots*, the *Indians*, and *Armenians*.

The House for the *English* was begun *An. Dom.* 1398. by *John Sherpard* an *English*-man, and then Inhabitant of *Rome* (upon a sad accident happening upon an *English* woman straying up and down the City by night) augmented afterwards by others, who built also close by it a Church, dedicated to the most *Holy Trinity*. And near about the same time a certain *English* Merchant built a Church to the honour of St. *Edmond* King of that Nation (Whose Feast is kept the twentieth of *November*) and adjoined to it a little Hospital for *English* Mariners, in the Region beyond *Tyber*, near St. *Chrysogonus*. In both these places was Hospitality practised, till the defection of that Nation. After which *English*-men coming very seldome to *Rome*, *Gregory* the thirteenth (being Pope) added to that house of Entertainment a Colledge for that Nation, and adjoined moreover the foresaid Hospital for Mariners, but not yet taking away the former custome of Entertainment.

The *Scots* had in *Rome* their house of Entertainment in *Campo Martio*; and near it a Chappel dedicated to St. *Andrew*, the Patron of that Kingdome; but when it fell off from the Church, there was none left either to ex-

ercise, or to receive Hospitality. Some years after *Alexander Seaton*, a Nobleman of *Scotland*, yeilded up, in the name of his Nation, that House and Chappel to the *Sodality* of *Corpus Christi*, of the Parochial Church of St. *Andrew*, near adjoining; upon this condition; That the Sodality should be obliged to receive and entertain poor Strangers of the *Scottish* Nation; which it willingly undertook, and bound it self by publick Instruments drawn to that purpose, and is ready to perform the promise when any one come to receive the benefit.

An house of reception was assigned for the *Indians*, near St. *Stephen*'s Church in the *Vatican*, by Pope *Clement* the seventh. What is necessary for their entertainment being supplyed to that house out of the Apostolical Palace it self, it being thought a very unworthy thing that any kindness should be wanting to a Nation that came to *Rome* for *Devotion* sake, from a Country so exceeding far off. And by reason of that great distance there is no time prescribed them for to stay, but if they will always abide here, they shall be always maintained, where they are with all diligence taught the Catholick Faith, that if they return again to their freinds, they may discover to them too, how they are deceived.

Much what in the same manner are the *Armenians* treated; who after three days Entertainment are asked for their *Testimonials*, which being produced, if they are found to be of the *Grecian* Schisme, they are advised to

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forſake their Error, and are taught the *Latine Rites* and Religion, that if they ſhould return again to their freinds they may profeſs and defend it.

There is alſo near to the *Porta Pia*, founded by Pope *Pius* the fourth, an houſe for the reception and entertainment of Hermits.

Moſt of theſe houſes of Charity formentioned have a Church alſo adjoining to them, and divine offices adminiſtred there by a certain number of Prieſts. The care of the Hoſpital and Church is undertaken by a congregation of Lay perſons, of the chief of the ſaid Nations, electing others when any dies. The Hoſpitality uſed and ſhewed to men, and women apart for avoiding ſcandal. The time of their entertainment is ordinarily for three or four days, but ſome for a longer time, namely for a month or more.

CHAP. XII.

Of the Roman Charity for Burial of ſuch Dead, as dy extream poor, or are executed by the hand of Juſtice.

IT is not to be imagined that *Rome*, the great advancer of *Piety*, while ſhe releives Living by ſo many inventions, like a careful Mother, ſhould leave the Dead without all obſequies. The Sodality of Piety did firſt

take care to bury in holy ground such dead bodies as they found throughout the streets and passages of *Rome*, or could recover when drowned in *Tyber*. But because, as we have seen, they came to be wholly imployed in other works of Charity, There was erected another Sodality of good people, who were wholly to intend their office, and no other: and for such poor as dying left not wherewith they might be decently and christianly buried, they were to take care to have such bodies carried to their graves with all just rites, with a convenient number of torches, and Priests, and brethren of the Sodality accompanying them, even when they were to be brought from any of the Suburbs or farthest part of the liberty of the City, or out of the fields, and Country not a little way distant: neither could the Winter rains, nor the Summer heats any way retard them in so holy a custome, so that there was still found in this City more than one good *Tobias*.

Add we unto this peice of Charity another of the *Florentines*, or rather of the whole people of *Tuscany*, which is a work admirable for its extraordinary benignity towards such as are condemned to dye. This *Sodality*, the day before that execution is to be done upon the condemned person, sends some of their number, such as are most fit for that important work, and very often those of the prime Gentlemen, to the prison wherein the person to be executed is kept, who receives not the sentence

tence for execution till these be present. He, after this sad sentence given, commonly falls down before them on the ground, immediately howling and beating himself almost distracted, and miserable wretch as it were tortured with the thoughts of his punishment denies the fact, beseeches the Judge, and knowing not what to do or say, like a foolish man impütes the justice he hath deserved either to some fate of the Stars; or blasphemously chargeth God with what his sins have brought on him. The Brethren of the *Sodality* begin with gentle words to perswade the miserable Creature, yea they take him up lovingly in their arms, and embracing him exhort him to patience according to the condition of the party: and with many arguments drawn out of the principles of Christian Religion; As that God himself for his sake became man, and endured all the miseries of humane nature, and tho he had committed no offence, yet refused not to suffer death upon the Cross; That he was guilty of many and indeed very grievous crimes, such as often deserved death before God, and therefore that he came now to beat the punishment due to so many heinous offences: and so they go on suggesting these and such other things whereby desperate and exulcerated minds are brought to a sounder temper, till at last he come to confess his faults, and, being truly contrite, be reconciled to God.

All that whole time, both of the day and night, is spent in divine exhortations and discourses

courſes till the hour of execution come; which when it begins to draw near, Maſs is ſaid; and the perſon to be put to death receives the Communion, wherewith being fortified, he is preſently led forth towards the place of execution: the Sodality going by two and two before the man that is to dye, (being all covered over head and all down to the very feet with black veſtments, or frocks of Buckram, and carrying a black Croſs) continue reciting Prayers. Thoſe two, that ſpent the night before with him in calming his mind, take him now in the middle between them, and ſo ſupporting him with their ſhoulders and arms lead him through that part of the City which he is to paſs. In the time of ſuffering they exhort him to conſtancy with many arguments, ſhowing him that many have paſt that way to life everlaſting. They mind him that the Kingdome of heaven ſuffers violence, as our Saviour Chriſt himſelf manifeſted both by word and deed; neither do they forſake the poor wretch as long as he hath any breath in his body. Execution being paſt they return home by two and two in great ſadneſs and ſilence, but return again in the ſame order before night to the place of execution, and nobly with their own hands cut that infamous Rope, and ſo laying the Corps upon a black Bier, carry it to a funeral Solemnity to the Church of the Sodality dedicated to St. *John* the *beheaded*.

THE

The Second PART.

Of Spiritual Works of CHARITY.

CHAP. I.

Of initiating of Children in the first Rudiments of Learning, and Holy Mysteries of Christian Religion.

OF all the Spiritual works of Charity, that may be reduced to a certain *Rule*, this is the very first: To teach the ignorant sound Doctrine, the neglect whereof how much prejudicial it is for the Common-wealth, we need no other demonstration than the unhappy examples of our times.

Children are here taught, almost from their very Infancy, the misteries of the Christian and Catholick Faith, in every Parish upon Holy days, with very great care. For it is of much concernment with what liquor you season a new made Vessel, for the scent thereof it retains a long while, if I may not say for ever.

Now this work is performed, not so much by

by the Rectors themſelves of every Church, as by the Colledge of Prieſts, erected particularly for that purpoſe; to whom is adjoined a Sodality of Lay perſons, who being diſtributed according to pariſhes contribute their help to aſſiſt the Prieſts. And tho Children may be initiated in the miſteries of faith without being taught to read, if they have good memories, and retain what they learn; yet we find it eaſier to deal with thoſe who can read. Wherefore throughout all the regions of the City there are publick Schools erected, whoſe maſters have their Salaries allowed out of the publick. And not many years ſince, certain men out of great charity towards poor Boys took this burthen upon themſelves, to whom afterwards *Cliceſius Landrianus*, a Gentleman of *Lombardy*, and *Commendator* of the Monaſtery of St. *Anthony* in *Placentia*, made no ſmall addition: and at length by the Popes approbation, the Church of St. *Pantaleon*, near to the Street of the place *Navona*, in the middle of the City, was aſſigned to that charitable Colledge of thoſe men foreſpoken of; and houſes thereabouts provided, ſufficient to receive above twelve hundred poor Boys.

Hither then, from all parts, come every day forenoon, and afternoon, the Boys of the town of what condition ſoever they be, to be taught: And being diſtributed to ſeveral Claſſes, particular care is had of them. Here they are taught the firſt Rudiments both of Learning and Chriſtian Religion, and leaſt when they

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are dismissed from School, they should run playing about the town, the same men that have care of them, conduct them all along in troops by two and two to their houses until they see every one at home.

This work seems very pious, were it but for this, That those men that undertake it are very far from all ambition, or pride of Spirit, for they deal not but with Children, and these of the meaner sort too: and this also not to teach them the Sciences, but with a great humiliation of themselves, and shunning ostentation, to know their letters and to read, and such inferiour Documents.

This *Institute*, from the great good that accrues from hence to the Republick, is spread over all *Italy*: and might very easily be propogated throughout *Europe*.

CHAP. II.

Of the greater Schools, and Publick Roman Colledge; and the University called the Sapientia.

THose Boys that have been spoken of to have learnt the first Rudiments of Reading and Writing, *&c.* in those publick Schools, and being for the most part poor mens Children are set, as soon as they come to years and strength, to such Mechanical Arts as their

Parents moſt deſire. And ſome of them whoſe Parents are better able, or can find ſome friends and *Mæcenas*'s to do for them, are ſent to the great School of the City, the *Roman* Colledge. This *Roman* Colledge was the *Foundation* of that never ſufficiently to be commended Pope, *Gregory* the thirteenth; and he committed it to be governed by the Fathers of the *Society of Jeſus*. A Fabrick not yet compleated, but what is done is moſt magnificent and princely, of ſo large an extent that it may ſeem a town rather than one houſe.

Herein are maintained, of the Religious of that Society, Readers and Auditors two hundred. Theſe Auditors as they grow perfect in the Sciences, ſo are preferred to be Readers not in this Colledge only, but throughout all *Italy*.

A convenient yearly Revenue to this purpoſe was aſſigned them by that moſt Holy Pope.

The Reading is performed both in the Forenoon, and in the Afternoon, there being a wonderful concourſe both of Secular and Religious perſons, coming out of their Convents thither, nay out of divers Cities of *Italy*, by reaſon of the fame of the moſt renowned Colledge of all the world.

There is taught in the firſt Claſſes ſeverally the *Latine*, and the *Greek* tongues.

Unto *Grammer* is adjoined *Rhetorick* and *Poetry*, and what other Arts conduce to humane Learning.

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When this course is gone through, the Scholars may bethink themselves whether they will go on and study those Sciences which are taught there, that is, *Philosophy* and *Theology*, or rather apply their pains to the *Law*, and *Physick*: if they like the former Studies, they are taught all the parts of Philosophy, *Natural*, *Moral*, and the *Mathematicks*; and, if they will proceed still, *Theology*, either *Scholastick* or *Moral*. But if they like better Law, or Physick, they betake themselves to the University of the City called the *Sapientia*.

This University hath a Fabrick of Schools, large and stately, and Professors in them of all Sciences; they have very ample Salaries: But because Philosophy, and Theology, do flourish most among these fathers of the *Society of Jesus*, the Professors of those Sciences have yet very few Auditors.

Yet the Law being distributed into many Classes, as also the Art of Physick, hath Professors there of all parts of it, and accordingly very many Auditors.

The Professors here have their Salaries out of the Princes Tributes, assigned to them by the munificence of many Popes, especially *Leo* the tenth, and *Sixtus* the fifth.

The Government of this place, for what concerns the maintenance thereof, belongs to the *Chamberlain*, and Clerks of the *Camera Apostolica*; and, for what concerns the Professors and Reading, to the Advocates of the consistorial Hall, who have power to make the Auditors

Licentiates and Doctors in the faculty of the Law: but the promoting of Doctors of Divinity is in the power of the Master of the Sacred Palace Apostolical; of whom we shall speak in due place more largely.

CHAP. III.

Of certain private Colledges in the City of Rome.

BEsides these two publick ones, The City of *Rome* hath many other private Colleges, founded by divers Popes, Cardinals and other Ecclesiastical persons; and the *Alumni* or Students maintained in them, have either Readers of their own, or else at the hour of publick lectures, according to the Statutes of their houses, repair to the foresaid publick Schools; and Lecture being done return home to their own Colledges.

I. *Of the Roman Seminary.*

The first of these private Colledges is that which they call the *Roman* Seminary, which Pope *Pius* the fourth, according to the Decrees of the *Trent* Council instituted and founded, wherein a hundred young men are maintained and taught Divinity, according as that Council prescribes. The maintenance, for them and

and their Rector, is by a competent yearly Revenue taken out of the Eccleſiaſtical income of the City of *Rome*.

This Seminary is governed by the *Fathers* of the *Society* of *Jeſus*, with exact care taken of the young men.

Beſides theſe *Alumni*, who live upon the publick charge, there are in this Seminary alſo Gentlemens Sons, called *Convictors*, to diſtinguiſh them from thoſe *Alumni*: Theſe pay ſo much a Month more than what is allowed for any one of the *Alumni*, whom they exceed likewiſe in number; for hither come to be brought up in Learning not only the Nobility and Gentry of *Rome*, but of all *Italy*, and many too from the other ſide of the *Alpes*, and beyond the Seas.

The manner of Education and breeding of young men here is admirable; for they are trained up to Piety as well as Learning. They go to hear their Lecture to the *Roman* Colledge and every Claſſis of them; hath one of the Fathers of the Society that calls them to Repetition of thoſe things that they heard from their Readers.

Every particular Chamber hath one of the ſame Society for a *Prefect*, which is never out of the company of the young men of that Chamber, but is always with them whilſt they dine and ſupp, and walk; and when they go to the Colledge, and when they return.

Their Diet is plentiful, and yet frugal. After this ſame manner live all the other Colledges which

which are ſubject to the Government of the Fathers of the Society, here to be ſet down in order.

II. *Of Colledges in* Rome *built for particular Nations.*

Firſt, *Of the* German *Colledge.*

Pope *Julius* the third founded a Colledge in this City for the *German* Nation. For whilſt *Luther* raged ſo in *Germany*, he thought by the means of the *Alumni* maintained in this Colledge, who after ſome time ſpent in *Rome* were to return again to their own Country, their ſeduced Countrymen might be reclaimed to a better underſtanding. Neither was his hope altogether fruſtrate, but yet he dying, this Colledge, which was ſcarce ſupported by a competent yearly Revenue, began to decay, ſo that it was almoſt reduced to nothing. Whereupon *Gregory* the thirteenth, for the great zeal he had for the houſe of God, much approved the deſign of this Colledge, and even founded it again by ſetling on it a very ample yearly Revenue.

The Government hereof, as of all the other Colledges founded by that Pope, is committed to the Religious of the *Society* of *Jeſus*: and he would have it called the *German* and *Hungarian* Colledge, becauſe in it are maintained both *Germans* and *Hungarians*, and ſome *Flemings*.

The

The *Alumni* of this Colledge are about a hundred and fifty, more or leſs, their diet and clothing convenient, they go, as we ſaid before of the Seminary, at their ſet hours, to hear the publick Lections in the *Roman* Colledge. There are among them ſome young men of the chiefeſt Gentry in their own Country, who having finiſhed their Studies return home, and do excellent ſervice for the Catholick Faith. The Church belonging to this Colledge is the Pariſh Church of St. *Apollinary*, near to the place *Navona*; as alſo the great Houſe adjoining belongeth thereto.

The Service in the Church is performed by the *Alumni*, and to it is added a Quire moſt famous for Muſick, for which alone there is allowed yearly the ſumme of two thouſand Gold Crowns.

II. *Of the Engliſh Colledge.*

The ſame moſt Holy Pope *Gregory* founded Colledges in *Rome*, for almoſt all other Nations that fell into Schiſme from the true Faith and Religion.

As to the *Engliſh* he aſſigned the Church of the moſt *Holy Trinity*, near the *Campus Floræ*, together with the adjoining houſes very ample and large, and a ſufficient yearly Revenue.

III. *The Greek Colledge.*

For the *Greeks* he built a Colledge from the Founda-

Foundation, and a Church dedicated to St. *Gregory Nazianzen* in the *Via Flaminica*, and endowed it with a yearly revenue.

IV. *The* Maronites *Colledge.*

For the *Maronites*, that is for those that to this day remain Christians almost by a kind of Prodigy, inhabiting still Mount *Libanon*, he built likewise a Church and Colledge at the foot of the Mount *Quirinal*, from the very Foundations, adding unto it a yearly Revenue: That so they being well instructed in the true Religion, when they return home may be able to inform others in what themselves have so well learnt; and when they are to take that journey, they have a very large *Viaticum* allowed them by reason of the length of the way.

V. *The Colledge for* Neophytes.

For the *Neophytes*, that is for those that are newly converted from Judaisme, or Athisme to the Christian Faith, he began to build a very large Colledge, as the beginnings thereof do shew, near to the *Basilica Agrippa*, but being prevented by death could not finish it. Yet afterwards Pope *Clement* the eighth by a good summe of money contributed much to the setting forward of that work before begun.

VI. *The*

VI. *The* Scots *Colledge.*

For the *Scots* the ſame Pope *Clement* built a Colledge in the Mount *Quirinal*; and endowed it with a yearly Revenue.

All theſe foreſaid Colledges are governed by the Fathers of the *Society* of *Jeſus*: and the Students in them at the tolling of a Bell go all to the publick Lections in the *Roman* Colledge, as we ſaid before of the *Roman* Seminary.

VII. *The* Clementine *Colledge for the* Illyrians.

The holy houſe of *Loretto*, famous throughout all the world, hath ever anciently maintained in the City of *Rome* ſome young Scholars *Illyrians*, to be inſtructed there in Learning, and eſpecially in Divinity: That returning to their freinds they might inform them in ſound Doctrine. Theſe wanted a common Colledge, which the aforeſaid Pope *Clement* (inſiſting in the piety and zeal of Pope *Gregory*) built for them, a capacious one in *Campo Martio* upon the banks of *Tyber*, calling it after his own name, The *Clementine* Colledge.

He intruſted it to be governed by the Religious Fathers of the *Summaſcan* congregation; who (beſides the *Illyrians*, for each of whom the foreſaid holy houſe of *Loretto* pays a hundred Crowns a year,) as the *Roman* Seminary, take the Sons of Gentlemen of any part of *Italy* for *Convictors*, whom they reſtore again to

their parents, well educated in Piety and Learning. This Colledge hath Readers of its own foundation both in *Grammer*, *Rhetorick*, *Philosophy* and *Theology*. And therefore the *Alumni* thereof frequent not the publick *Roman* College as the *Alumni* of other Colledges do.

VIII. *Of two particular Colledges, founded by two Cardinals in their own Palaces.*

Dominicus of *Capranica* was a noble *Roman*, and made Cardinal by Pope *Martin* the fifth. But a very little before his death he turned his own Palace into a Colledge, calling it *Collegium Capranicum* after his own name, not far from *Basilica Agrippa*.

In this Colledge are maintained thirty and two young men, who are to study Divinity, or Law, and not to leave the house unless they are Doctors.

The Government of this Colledge he ordered to belong to the *Sodality* of our *Saviour* ad *Sancta Sanctorum*, but the Election of the Schollars to be in the power of many and divers. Each Region of the City elects or presents one, but the Regions, *Montium Columna*, *Trivii*, *Campi Martis & Pinea*, present two. The Family of the *Colonni* six, the Family of the *Capranicans* seven, the Arch-Bishop of *Firma*, and the Bishop of *Ancona*, and *Fano*, one a peice. And tho, as I said, the whole government of this Colledge belong to the forementioned Sodality, yet they chose thirteen of their own num-

number, men of great integrity, to whom is committed the particular care thereof, and the right of approving persons elected and presented, or if they be found unworthy, to reject them: For none are admitted but such as are ingenious, and well given.

Cardinal *Stephen Nardino* of *Forly*, Arch-Bishop of *Milan*, seems to have emulated Cardinal *Dominick* in this work. For accordingly in imitation of him he also founded a like Colledge in his own Palace, and put it, and the government of the Schollars therein, under the same Sodality of our *Saviour*, *ad Sancta Sanctorum*: to which Sodality therefore he left many great Legacies.

These two Colledges have each of them their Rectors, and other necessary Officers, but yet no Preceptors or Readers, but every day the Students of them go at their hours to hear the Lections at the publick places of the City, that is, either the *Sapientia*, or the *Roman* Colledge.

IX. *Of the Colledge for Orphans.*

This Colledge was founded and built by *Antonio Maria* Cardinal *Salviato*, to which, by particular concession of the Pope, was allotted the parish Church of St. *Maries* in *Aquiro*, whose title when the foresaid Cardinal had obtained, there was then Rector of that parish Church a good pious man, who had been bereft of his Parents in his Childhood:

and ſo, having had experience what a miſerable and deſolate condition of life that is, earneſtly beſought the Cardinal that he would repair that antient Church then falling to decay, and think of relieving poor Orphans.

The Cardinal took the Church quite down, and in its place built up another from the foundation, adding to it an Hoſpital, and a Colledge, to which he preſently aſſigned ten thouſand gold Crowns; and afterwards by Will left to it a Farm of the value in thoſe days of twenty thouſand gold Crowns.

Altho the Colledge and the Hoſpital be contained both within one Circuit, yet they have no Entercourſe one with another, but each hath its own Rectors and Offices.

The Colledge hath no determinate number of *Alumni*, but it is ſtill filled up out of the Hoſpital, by ſuch youths as are found there of better diſpoſition and wit, and of theſe many are afterwards preferred to Prelates, Noblemen, yea to Cardinals themſelves to be their Chaplains, or Secretaries, or Aſſiſtants in their Studies, in all which offices they commendably ſhow of what importance it is to have a good education.

X. *Of the Colledge* Matthæi, *or St.* Hierome's *Colledge.*

Hieronomo Matthæi being of a very rich Family in *Rome*, and then made Clerk of the *Camera Apoſtolica*, and next Auditor of the ſame

ſame *Camera*, and at laſt advanced into the number of Cardinals by Pope *Sixtus Quintus*, founded a Colledge and dedicated it to the Saint of his own name. He left no certain yearly Revenue to it, but injoyned his Heirs and their Succeſſors forever to ſupply to that Colledge all things neceſſary for the maintenance of the *Alumni* thereof, which they faithfully execute.

This Colledge hath Readers of its own, both in *Philoſophy* and *Theology*.

XI. Palotta's *Colledge*.

Evangeliſta Palotta of *Picenum*, named Cardinal *Cuſentinus* by *Sixtus Quintus*, founded a Colledge of twelve young men, who were to ſtudy *Theology* in his own houſe; and dying left the moſt Reverend *John Baptiſta Palotta*, his brothers Son, his Heir, a man of great integrity and famous for an Embaſſy into *Portugal* from Pope *Urban* the eighth: To him he committed the care of this Colledge.

Peter Corſo Protonotary Apoſtolick, and Referendary of either Signature, left for his ſole Heir the Sodality of the *Holy Ghoſt* of the *Sicilians* on this ſide *Pharos*: on whom he laid a charge, That they ſhould found a Colledge for their Countrymen: So much the Stone ſaith upon his Sepulchre.

XII. *Cardi-*

XII. *Cardinal* Gymnasius's *Colledge.*

Dominick Cardinal *Gymnasius* founded a Colledge in his house altogether like this, and himself still living is head of it, prescribing the Laws and the number of the *Alumni.*

XIII. *Of several Religious Houses having Readers and Professors after the manner of Colledges.*

Now besides all these foresaid Colledges there are in *Rome* many Convents both of Monks and Mendicant Friers, wherein to all of those Orders severally are dayly read most accurate Lections by the chiefest and most learned Professors in Philosophy and Theology. As

To the *Benedictines* at St. *Calistus.*
To the *Vallumbrosians* at St. *Praxedes.*
To the *Dominicans* at St. *Maries Supra Minervam.*
To the *Friers Minors observantines* in *Ara cæli.*

And so to others, each in their own Convent, whereof it would be too tedious to give an exact Catalogue. And tho, these Lections and Studies are not perpetual in these places, but may upon occasion be removed at the pleasure of the Superiors, yet this happens very seldome; but where once a course of Studies and Arts is introduced, it is still preserved as it were a due to that Convent.

XIV. *St.* Bonaventure's *Colledge of Minor Conventuals.*

Pope *Sixtus Quintus* in the Convent of the twelve Apoſtles hath founded a Colledge for the *Minors Conventuals*, under the title of St. *Bonaventure*, which is not ſubject to be removed at all, for he hath annexed to it a very fair yearly Revenue for the maintenance of a good number of Profeſſors of the ſame order, among whom there are learned men not a few.

XV. *Of the Colledge for* Catechumeni.

The City of *Rome*, the ſupreme Seat for the Chriſtian Faith, ought not to be wanting in providing an honorable houſe of Reception for all thoſe who forſaking *Baal*, or turning from being *Jews*, *Saracens*, *Muſulmans*, or any other prophane Sects in the world, fly to her for ſuccour.

For theſe there is appointed a place at the foot of the Capitol, and a Church there dedicated to St. *John Baptiſt*. The houſe is very large, and in it are received in ſeveral quarters ſuch men and women who are come over happily to the Service of the true God.

They are firſt taught the ſacred Principles and Myſteries of the Chriſtian Faith, then brought to be baptized, and when baptized if they be young people, and adult, and can eaſily get their living, they are diſmiſſed. If they be

be old persons they are retained, if Children they are there educated till they be fit for labour; and Girls if they come thither Infants with their Parents, they are both maintained so long together till they want no Nurse, for then they are led away to a Monastery of Female Catechumens near to *Nerva* his *Forum*; where they are educated in all Piety; and grown marriageable, are either provided with Husbands, or, if they had rather, live *Nuns* in the same Monastery under the Rule of St. *Dominick*. Both these houses are under the government of a Sodality of grave men, Citizens and Priests, but the maintenance is supplyed by the Rectors of the Church of our *Lady* in *Montibus*, of which in its place.

The Protector to both is the same Cardinal of great integrity and learning, who alone by the Popes Bull is the competent Judge of the Catechumeni.

CHAP. IV.

Of publick Sermons and Preaching of the Word of God in Rome.

ALtho, in the *Advent* before the *Nativity* of Christ our Lord, and in that antient time of fasting in the Church of God, the *Lent* before his *Resurrection* from the Dead, Sermons are most frequent, the word of God being then

then preached every day in moſt Convents, Collegiate and Patriarchal Churches, at which times come abroad great and learned Orators moſt powerful in preaching; yet for the reſt of the year the Pulpits are not ſilent, for on every Feſtival there are Sermons at the *Auguſtines*, at the *Dominicans*, *Servites*, *Carmelites*, *Jeſuites*, and other *Mendicants* in the Mornings after Maſs, and in the Afternoons after Veſpers: and the ſame is done likewiſe in many Colledges of Secular Prieſts, which occaſions a very great increaſe of ſpiritual improvements.

There is in *Rome* a congregation of pious men, termed from their praying *Oratorians*, whoſe Founder was Biſhop *Philip Neri*, now regiſtred in the Catalogue of Saints by Pope *Gregory* the fifteenth: To theſe *Gregory* the thirteenth aſſigned a little Church called St. *Maries* in *Vallicella*, which being pulled down was built again into a larger and ſtatelier Fabrick, for the moſt part by the *Caſſi*, as we ſhall declare anon. The Inſtitute of this congregation is to meet every day at ſet hours to ſpend them in Prayer, both vocal and mental, where are preſent a very great number of Secular perſons. The time of Prayer being ended, there is propoſed by any one of the company ſome ſhort point tending to the edification of their neighbour. From thence one of the Congregation takes occaſion to diſcourſe by way of Sermon for half an hour, that done another ſteps up, and doth the like, and after him an-

another even to four, so that every day at divers times you may have no less than four divine discourses or Sermons, all much conducing to Christian perfection. These are made in the Church. But besides these there are others twice a week, Mondaies and Fridaies, made in the *Oratory*, different from the former both in argument and design. For first the Litanies are said, next a Quire of Musick consisting of most sweet melody of voices, and admirable harmony of musical instruments, whereby Praises are sung to God; then follows a Sermon, whereby all that are present are invited to chastise themselves, at which time the lights are removed, and the company, being onely men, begin to chastise their bare backs, some with Cords, some with other kind of Whips, in good earnest, during which time the Psalm, *Miserere mei Deus*, is recited with a loud voice; which being ended, sign is given of ceasing, and every one putting on his Doublet again returns to his place; the lights are brought in, and after most solemn Musick all are dismissed.

This custome of praying, chastising, preaching, conferring and singing, is used in many other confraternities and sodalities of Lay-men.

It is observed at St. *John Baptist* in *Campo Martio* near St. *Silvesters*, on Mondaies, Wednesdaies and Fridaies.

On Tuesdaies in the Congregation of *Somasca* at St. *Blases* in Mount *Citerius*.

On Thursday at the *Clarks regular* of St. *Paul* in *Antoninus*'s *Forum*.

On

On Saturdaies at St. *Maries de Planeta*. And on the same day, and on the Sundaies, at the *Jesuites* in the Oratory of the congregation of Noblemen, where meet not only Lay-men of the chiefest Nobility, but also the greatest Prelates of the Court, even the most eminent Cardinals of the *Roman* Church.

And that the ordinary sort of Citizens, who get their maintenance by their handicrafts, may not be deprived of their portion in these Spiritual Reflections and Sermons; there is preaching for them by the *Fathers* of the same *Society* on every Sunday and Holiday in the *Roman* Colledge; at what time all other Lections cease. Besides in the same Colledge there is a congregation of Scholars of the better sort that frequent that Colledge devoted to the blessed *Virgins Annuntiation*, these being proposed as Examples to the rest.

And because, besides these Gentlemen, Merchants and Tradesmen, there is a great multitude of common country people that flock to *Rome* from all the places round about adjoining, upon all Holidays; therefore the *Jesuites* have a fatherly care of them also, and preach to them the word of God, where they stand assembled in the publick Streets and Market places of the City, thereby working upon them to free them from their natural rudeness, and breed in them a deeper sence of piety and devotion. Wherefore in those Sermons to the vulgar they use such fervour of Spirit, and such incitements to repentance,

that you ſhall ſee great companies of them immediately after Sermon ended following the Preacher into ſome Church, and there preſently to confeſs their ſins to a Prieſt ready for that purpoſe, and with due preparation (more than uſually is found in ſuch people) to the great comfort of their Souls to come and receive the Holy Communion, which is there delivered to them in great charity: and commonly when they are to depart, to every one is given ſome little preſent as a token of Chriſtian Charity.

For a Cloſe, and as it were a Corolary to this Chapter, we will crown it with the *Inſtitute* of the *Sodality* of the *Roſary* of the bleſſed *Virgin*; which to ſo great benefit of Souls was erected in the Church of St. *Maries Supra Minervam*.

The Brethren of this Sodality meet ſtill upon the firſt Sunday of every month, and having recited firſt the prayers of the *Roſary* go round the Church with tapers in their hands, as the Orthodox always did, uſing the ſolemn Litanies. That done, one of the Religious of that Convent makes a learned and devout Sermon to thoſe of the Brother-hood and the reſt of the people there preſent, in the praiſe of the bleſſed *Virgin*; which ended they return to their Prayers and ſo depart.

This is done (only the Litany omitted) thrice in every week to the great edification, of the Brethren themſelves; and of all the people. For tho Prayers may be ſaid at home, yet ſurely

ly not so well as in the Church, where are so many Fathers; and where so great a cry, augmented much by a happy conjunction, is sent up to Almighty God. 'For thou obtainest 'not thy suit so easily (saith St. *Chrysostome*) 'when thou prayest alone, as when in com-'pany with thy Brethren; for in this is some-'thing more *viz.* a concord, a conspiring, an 'union of love and charity, and above all the 'intercession of the Priests; for to this end 'are the Priests set over the people: That the 'peoples supplications, which are but weak and 'faint, climbing about theirs which are stron-'ger may together with them be carried up into 'Heaven.

This holy *Institute* hath had many Priviledges and Indulgences granted unto it by several Popes.

CHAP. V.

Concerning certain Religious Com-promisers of Strifes, Deciders of Law-Cases, and just Defenders of right Pleas.

ALtho by all laws it be permitted by every one to use all good means to defend himself and his rights, yet because that love, which we carry towards every thing that is our own, doth still flatter us so much, that we will have our opinion for the most part to be preferred before

before the judgment of all others whatsoever; it often falls out that in this kind we run into many and gross errors. Many good men have set themselves to prevent these Errors; but especially and more accurately those of the Oratory, who, as soon as they understand any persons to disagree, make it their business to find out the cause and the original of the discord: which being discovered they use all their arguments that may exhort, and in a manner compel the dissenting parties to terms of agreement.

There is in the common-wealth very great use of this kind of perswasion to union, for what is more desirable than the Concord of Subjects, it being the States safest Establishment.

But if the Controversy beget a Law-suit, and come into the Court, and of the two parties contending one be so poor as that he be unable to maintain the Law-suit, he is releived by a Sodality newly erected among the *Clarks Regulars* of St. *Paul* in *Antoninus* his *Forum*. This Sodality consists of *Advocates* and *Proctors*, who meet every Thursday, and there diligently examine the Petitions exhibited unto them containing the cases of such Suits and Controversies. When they find the cause good, they declare it so to the Petitioner, and promise that they will undertake the prosecution thereof in the Court; and they as faithfully perform their promise, defending the cause undertaken most stiffly. But if they find it not good, they perswade

swade seriously the party to leave off his Suit which he hath begun.

The like charitable and just defence of causes is undertaken by another and far ancienter Colledge of Proctors of the Court, called the Colledge of St. *Eustacius*, out of which the poor have their Proctors assigned to follow their causes.

Lastly the Tribunal it self of the Sacred *Rota*, if any one plead Poverty, doth allot him a Proctor and Advocates, and appoint his writings to be drawn up by the Actuary without any fees; least his poverty should make him forsake his cause and so suffer in his Right.

CHAP. VI.

Of visiting sick and weak persons, and the administring of Spiritual Refection to the Devout while they are dying.

THE Congregation of the *Oratorians* so often mentioned, as they are still in exercise of all works of Christian Piety: so to visit the sick and assist them by all kind of services tho never so mean, or, if they find them extreamly weak, to prepare them to dye well, is one of those employments which they chiefly intend, not only going to the publick Hospital, but very frequently to private houses also

to

to ſerve the ſick in what they need, and with all to comfort them with ſolid and devout diſcourſes.

But becauſe this Congregation, looking to many other things alſo, cannot ſolely and wholly apply it ſelf to this, which yet amongſt Chriſtians may deſervedly be accounted the chiefeſt, ſince the ſalvation of Souls, which all Chriſtians ſo greatly value, depends on dying well: *Camillus de Lellis* a Prieſt of the Dioceſs of *Theate* inſtituted a Congregation, whoſe proper office ſhould be to take care for the ſick, and never to leave them until they either grew well, or made a happy end in our Lord.

The Brethren of this *Inſtitute* do execute this charge with great care and charity to the utmoſt of their power. For being called to any ſick perſon they go not from him, unleſs it be at ſuch times when they return home to refreſh themſelves at their meals, and then alſo others firſt come in, and ſtay in their place, till the former return again to diſmiſs them.

There is a manifold and ſingular good uſe of theſe Brethren for the ſick. For altho the firſt deſign of them was to diſpoſe ſuch as were dying to a vertuous and chriſtian departure, yet their perpetual converſation with ſick perſons conduceth very much to their recoveries: For by dayly experience they become skilful, and know better than Phyſitians themſelves when and what and in what quantity meats and drinks are to be given to the ſick, which is none of the leaſt neceſſary *Præcognitum* in the

the Art of Phyſick. Again they put the weak in mind, that, if God ſhould pleaſe to take them out of this world, they diſpoſe by their laſt Will and Teſtament of their temporal goods according to right and equity; provided always that they think not of leaving them any thing, which to aſk they decline, ſo as nothing more.

Laſtly, they procure with all diligence that ſuch as are dying be fortified with the moſt Holy Sacraments of the Church.

Theſe Brethren have their Convent at St. *Mary Magdalen's*, near the *Pantheon*, or the Temple built by *Agrippa*.

An *Inſtitute* it is extreamly neceſſary and of great Charity, and now almoſt ſpread over all *Italy*. Thoſe that are profeſſed of this order wear on the right ſide of their breaſt a very great Croſs of Cloth of a dusky colour, repreſenting the wood of the Croſs. The reaſon of it is, they ſay, a certain Viſion which the Founder's Mother had, who being great ſeemed to her ſelf to bring forth a Man child ſo marked, and falling into labour was delivered of *Camillus*.

CHAP. VII.

Touching the indefatigable Administration of the Sacraments, Penance, and the Eucharist.

NOT only those that are dying are to be exhorted unto penitence, but the well also, since nothing is more uncertain than the health of the body, which not only dayly, but hourly changes: so fickle and unconstant, that he whom we saw but now in great bodily strength, and thought he had an age yet more to live, is instantly carryed out to be buryed. This man, while he is fighting, his very Arms betray him, another a Wall falls upon; one tumbling out of his Coach sends out his Soul away in post haste; another the Physitian lays asleep, and the Medicine which should heal him, kils him. If we consider it right, there is no path so much beaten as that from life to death. Christians therefore should take special care to make good that in deed which they profess in belief: that is by true contrition of heart to procure the Grace of Almighty God, to whom nothing is more pleasing, nothing more acceptable than this.

Wherefore the frequent use of this Sacrament of Penance in the City of *Rome* is very admirable.

For

For, beſides that in every pariſh Church the Prieſt by his office is bound to adminiſter that Sacrament to all his Pariſhioners, All *Regular* and *Religious* people alſo practice it dayly in their Convents, as the *Auguſtines*, the *Dominicans*, *Franciſcans*, *Servites*, and other *Mendicants*: whoſe Churches we ſee well filled with confeſſional Chairs. But a particular care in this kind is taken by thoſe Prieſts eſpecially, who are of the *Society* of *Jeſus*, and thoſe alſo of the *Congregation* of the *Oratory*. For among theſe you may ſee every feſtival day an infinite number of people confeſſing their ſins to the Prieſts, and receiving the Holy Communion with great Devotion.

Theſe *Sodalities* or Confraternities, which we have ſaid are introduced by the *Jeſuites*, the *Oratorians*, or by other *Clerks Regular*: and indeed all other Confraternities of Laymen whatſoever (of which we ſhall ſpeak in the Third Part) have their principal deſigns; That the Brethren of each reſpectively do at leaſt once every month confeſs their ſins to the Prieſt, and come to the Table of Chriſts moſt holy Body.

It is a late invention of the *Jeſuites* to admit a free and promiſcuous concourſe of all ſorts of people to the receiving of the Bleſſed Sacrament; this they call a *General Communion*, wherein ſuch multitudes have met, that ſometimes no leſs than thirty thouſand perſons have been found to have been refreſhed by them with this Spiritual Banquet in one and the

ſame day. An *Inſtitute* it is of all others moſt ſacred, and now ſpread into ſeveral places; for in divers Cities it is practiſed once a month, and may be beneficial in all Churches. And that ſo ſignal a work of Piety may not grow chargeable to any pariſhes, there is a particular Sodality in *Rome* conſiſting of Lay-men, which have care of it; who bountifully ſupply the Wax-candles, and all other coſts and charges. And for Prieſts to receive Confeſſions and give Abſolutions there come together ſome out of all orders, and he that manageth this buſineſs chiefly is one *Peter Garavita*, a profeſt Father, and Prieſt of the *Society* of *Jeſus*.

And that you may not imagine, that only Citizens and Inhabitants of *Rome* are invited to ſo an effectual means of Devotion, as are Confeſſion and Communion: for the benefit of Strangers alſo, and ſeveral Nations that live far off, there are eſtabliſhed by the Popes Authority three Colleges of Penitentiaries, reſpectively adjoining to the three Patriarchal Churches in this City, wherein are maintained Prieſts skilled in all languages, and enabled by ſpecial authority from the Pope to abſolve the ſins of ſuch Penitents.

1. At St. *John Lateran* theſe *Penitentiaries* are of the order of the *Friers Minors* Obſervantines of St. *Francis*.

2. At St. *Peter*'s in the *Vatican* theſe Penitentiaries are *Jeſuites*.

3. At St. *Maries* of the Manger, which they vulgarly call St. *Maria major*, are the *Dominicans*.

And

And that every one may find easily where the *Penitentiary* sits, that is, of his Country and Language; There is written over their Seats in great Characters the name of the tongue wherein he hears Confessions. *viz.* The Penitentiary for the *French* tongue. The Penitentiary for the *English* tongue, and so for the rest.

CHAP. VIII.

Of the publick and common Suffrages for the Dead.

NOW we come to shew the world the Piety or Charity used in *Rome* toward the deceased for freeing from the pains of Purgatory such as are detained therein according to the antient Prayer made for them, contained in the holy Canon of the *Mass*.

Memento Domine Famulorum tuorum qui nos Præcesserunt cum signo fidei, & dormiunt in somno pacis, ipsis Domine locum refrigerii, lucis & pavis ut indulgeas deprecamur.

This memory of such as sleep in Christ the City of *Rome* shows by many arguments that she preserves.

For all those foresaid Congregations or Sodalities, when any of their Brethren decease, do upon set days recite for them the Prayers prescribed by the Church of God commonly called the *Office for the Dead*. And

And leaſt theſe, which are not Members of any Sodality, ſhould be deſtitute of the ſuffrages of ſuch Prayers: There is eſtabliſhed in *Rome*, ever ſince the year 1582. in the pariſh Church of St. *Blaſe*, in the *Via Julia*, a Sodality of Lay perſons, called the Sodality of the *Suffrage*. Becauſe the onely intent of it is to be imployed in the Suffrages for the Dead.

In the foreſaid Church are maintained ſeven Prieſts, that every day ſay Maſs for thoſe Souls of the faithful, who dye in the grace of God, but are kept from his preſence in Purgatory till they are purged from ſuch ſpots as they contracted here. The Brethren of that Sodality, tho Lay perſons, do yet every Feſtival recite the foreſaid Pſalter of the Church for the dead; and, during the whole octave of the Commemoration of the dead, do every day ſay ſolemn Litanies, and make Proceſſions from their *Oratory*, to the Church of St. *Gregory*, and to other principal Churches in the City.

And likewiſe very often in the year do they repeat the prayers of *forty hours*; nor do they omit any thing preſcribed by the Church that may any way ſerve towards the expiation of thoſe Souls.

But on the Holy day ſet for the Commemoration of the Dead, which is next after the Calends of *November*, and ſome days following, there is a great concourſe of all ſorts of people to the aforeſaid Church of St. *Gregory*, where Prayers and Oblations are made for the Dead

Dead with ſo much chearful Piety, as ſhews that the memory of the dead is never obliterated among the *Romans*.

In this ſort of Charity likewiſe thoſe three Patriarchal Churches mentioned above (*viz.* That of St. *John Lateran*, St. *Peter*'s in the *Vatican*, and St. *Maries* at the Manger) have this laudable cuſtome, to ſend the next day after the Commemoration of the Dead no ſmall number of Prieſts with Torches, and other neceſſaries for divine Service, to every pariſh Church in the City, there to ſing the ſolemn Maſs for all the dead that reſpectively in each Iye buried: becauſe the pariſh Prieſt alone is not able of himſelf to diſcharge that peice of Charity.

CHAP.

The Third PART.

Containing the General Devotion towards *GOD.*

CHAP. I.

Of the publick Devotion of the Pope, and Cardinals and People of Rome, *in observing Holy Festivals and Visiting Churches.*

FIrst on all the chief Feasts of the year the Pope is publickly present together with the Cardinals at Morning and Evening Prayer; and in the greater Solemnities himself sings Mass: At which Masses there is always a Sermon in Latine, unfolding the Gospel appointed by the Church for that day.

In *Advent* upon every Wednesday, and in *Lent* upon every Friday, there Preaches before the Pope and Cardinals some Religious Person, learned and eloquent; who with great Power, and Christian liberty reprehends the vices of the greatest Prelates, if any such are found faulty.

On

On the day of our Lord's Supper, that is *Maundy-Thursday*, the Pope with his own hands (following the example of our Saviour) doth publickly wash the feet of twelve poor men; and after wipe them with a Towel, and then giving them a dinner, in which he himself serves at the Table, suffers them not to depart till they have received every one a Garment, and a summe of Money.

On the Feast of *Corpus Christi* the Pope with great Devotion carrieth in Procession the Blessed Sacrament about a great part of the *Borgo*.

On *Ash-Wednesday* he introduceth the Solemnity of Stations at St. *Sabinas*, in his own person. And in all these Solemnities the Cardinals do perpetually accompany him.

On the Feast of the *Resurrection* and *Nativity* of our Lord, both the Pope and the Cardinals administer with their own hands the Blessed Body of our Lord to all of the Court rightly prepared.

The Pope also and Cardinals do often visit, as their employments permit, divers Churches of the City.

Here also we must not forget that great order of extraordinary Piety, which Pope *Clement* the eighth instituted and transmitted to his Successors. For that a holy Guard of men devoutly praying might never cease, no not for the least moment of time in this City of *Rome*: He ordained that Prayers for forty hours continuance should be still observed

in a ſucceſſive order throughout all the Churches of the City.

This takes its beginning for the firſt forty hours in the Popes own Chappel, then paſſeth into St. *Peter*'s, next into St. *John Lateran*'s, and ſo in order into all the Collegiate Churches of the City. The order and manner of theſe Prayers, is thus.

The Bleſſed Sacrament of the Euchariſt, beſet with great company of Torches and Tapers, is publickly expoſed over the Altar; immediately one of that College kneels before that Altar, moſt intent to his Prayer for the ſpace of an hour, and that hour ended, another ſucceeds him doing the like, and then another, him; People of all ſorts and condition, during the ſame time, night and day coming in by turns, and making their particular private Prayers there until full forty hours are run out; theſe finiſhed, the devotion is transferred to another College for the ſame time, and afterwards to another, until it returns as at firſt to the Popes Chappel again.

This Solemnity of the forty hours Devotion is celebrated in the moſt decent ſacred and ſilent manner as is poſſible.

The Popes of *Rome* have alſo this cuſtome, for the averting of Wars between Chriſtian Princes, and upon other grand occaſions, to inſtitute ſolemn Supplications, Litanies and Proceſſions, wherein themſelves are aſſiſtant, going on foot a great part of the Town, as from their own Palace unto St. *Mary Major*, or

ſome

ſome other Church of the City: The whole Body of the Clergy preceding, and ſinging the Litanies with an exceeding great Devotion.

The Piety alſo of the people of *Rome* as eminently appears in obſerving Feſtival days, to the honour of God, and alſo his Martyrs and Saints; in which *Rome* far exceeds all other places. There is ſcarce any one in the number of all the Saints that hath not ſome Church, or Chappel dedicated to his name in this City. And upon the *Anniverſary* Feaſt it is adorned with handſome furniture, and viſited in great devotion, by an infinite multitude of people, eſpecially by the chief and noble perſons, men and women, and liberally ſupplyed with gifts and preſents.

During the time of *Lent*-Faſt there are always obſerved in ſome Church or other by the faithful people, certain holy Stations out of antient Tradition; which Stations are held in great veneration, and celebrated by a great concourſe of all ſorts of People in a ſolemn manner.

And tho the Worſhip of God be ſtill continued in all times, yet the Solemnity of viſiting the Churches is ſo great in the year of Jubile; and ſo numerous the devout people that perform it, as will hardly find belief. I my ſelf (ſaith the Author) lately ſaw in the beginning of this year of Jubile 1625. more than once above forty thouſand perſons upon one day devoutly going from Church to Church in very great fervour of Spirit, and in comely

order: not one discomposed, not one but what appeared with that modesty which becomes a Christian.

There are heard no prophane pratlings among them, no wanton glances cast to and fro; but every one having God present in his mind, and his eyes fixed on the ground he walks upon, either recites his *Rosary*, or directs either mental or vocal Prayers, with great affection to Almighty God. That which I most wondered at, in this matter, was, That all that great multitude consisted of the people of *Rome* (for in that beginning of the year Strangers were not yet come thither:) They as it were endeavouring to give good example, and to be Leaders to all others in the paths of Piety.

CHAP. II.

Of the Patriarchal, Collegiate, and Parish Churches in Rome.

THere are three chief and Patriarchal Churches in this City; The first whereof is St. *John*'s in *Lateran*, the Episcopal See of *Rome*; altho by reason of the unwholsomness of the air thereabouts, and for greater security to the Popes, their habitation hath now for many years since been translated from thence to St. *Peter*'s in the *Vatican*, where the Palace is grown as big as a little City. This Church hath

hath for its Founder *Conſtantine* the Great; tho, by its age falling into decay, it hath been often repaired by ſeveral Popes.

The ſecond Patriarchal Church is that of St. *Peter*'s in the *Vatican*. This alſo originally was built by *Conſtantine* the Great; but ſince levelled with the ground, and another in its place built far more magnificent.

The third Patriarchal Church is that of St. *Maries ad Preſæpe*, which is alſo called *ad Nives*, becauſe, by a miracle of Snow falling there in *Auguſt*, it was built in that place by *John Patricius* by intimation of Pope *Liberius*.

In all theſe three Churches there is dayly celebrated the Holy office of the Maſs, and the Canonical hours ſung upon Feſtivals with Muſick and the Organs, to the praiſe and honour of Almighty God, the Beſtower of all good things.

There are alſo in this City twelve more famous Collegiate Churches of Secular Prieſts. In all which, or in the moſt part, Praiſes are ſung to God always, night and day, and canonical hours obſerved, with a Quire and Muſick in ſome Feſtivals.

There are in *Rome* alſo ſixteen other Churches Collegiate of Secular Preiſts, which are either National Churches, or peculiar to ſome Sodalities: Of National Collegiate Churches eleven; of Sodalities five. In all which are obſerved likewiſe and ſung dayly the canonical hours, and at Evening Lauds to the Bleſſed *Virgin*; and on Feſtival days they have their Muſick, and each Church is furniſhed with a ſufficient number of Prieſts. There

There are also in *Rome* eighty eight parish Churches, some of the Collegiate Churches being also Parochial.

The Rectors of which are by their office bound to celebrate the Holy Mass for their Parishioners every day, to be ready to baptize such as need it, and to give the Holy Communion to all desiring it. The Canons of the Church having also prescribed to Lay persons that they at least once in the year, *viz.* at the Feast of the *Resurrection* of our Lord Jesus Christ, do receive the Communion in their own parish Church; and whosoever faileth herein in *Rome* is publickly separated from the Communion of the faithful, at the Festival of St. *Bartholomew*. Whereupon every year a most exact account is taken of the number of all the Inhabitants of this City.

The Rectors of these Parishes make up an University among themselves, and often meet and have excellent discourses about such things as belong to the care of Souls: and sometimes they propose certain *Theses* in Theology to be publickly disputed.

To these Rectors also belongs the care of the House of entertainment for poor Stranger-Priests mentioned before, Chapter the tenth. These Rectors create an Officer, whom they call *Primicerius*. This man to those who are to be entertained in that house gives a Ticket, directed to the Keeper thereof; who having read the Contents without delay receives courteously the Bringers of it.

CHAP.

CHAP. III.

Of the many Monasteries in Rome *of Religious men and women, reciting the canonical hours, and offering up other Hymns and Lauds to God night and day: and the Priests at due times celebrating the Holy Mass.*

OF Monks in *Italy* there be twelve Congregations, which commonly are called *Gandemes*, because their Institute permits them to enjoy a yearly Revenue. These are distinguished by some title, taken either from their Founder, or from the place where they first founded. And each sort of them have their several, and very fair, Monasteries in *Rome*.

[Of these enjoying Lands and Rents the Author numbers twenty eight Convents in the City of *Rome*.

Of *Mendicants*, whose institute permits them to enjoy nó yearly Revenue, the Author numbers to be in *Rome* Convents in all fifty one.]

The *Institution* of those Societies are various; Some taking the three Vows of 1. *Poverty* [*i. e.* none having any Propriety, but all their means in common] and 2. *Obedience* to the commands of a Superior [*i. e.* in all things lawful] and 3. of *Chastity* or Celibacy.

Others living together without taking such

ſuch vows, and at liberty to relinquiſh the Society when they pleaſe, only obliged during their ſtay to obey and conform to the orders thereof. Some keeping a ſolemn Quire for celebrating the divine Service; others, hindred by ſeveral charitable offices to their neighbour, omitting it, and performing their Devotions apart.

The chief ends alſo and deſigns of their *Inſtitution* are different. Some more dedicated to retirement, continual Mortifications as to the pleaſures and contents of this life [*i. e.* ſo far as health permits it] in ſleep, diet, clothes, bed, lodging, company, diſcourſe *&c.* (the way to be weaned from all affection to any thing in this world) accuſtoming themſelves to night-watching, ſolitude, abſtinence from pleaſant meat, or drink, frequent faſting, ſilence, clauſure, not receiving viſits from kindred or freinds, hair-cloth, hard lodging, narrow cells, and ſpending moſt of their time either in the publick praiſes of God by night and day in the Quire, or in private Prayer or contemplation in their cells. Others more deſigning an active life, and the abounding in various works of Charity toward their neighbour, whoſe purpoſes and employments are ſuch as theſe. For ſtudying Divinity in order to the confutation and converſion of Heretick. For hearing Confeſſions, Preaching, and adminiſtring the Sacraments, being aſſiſtant herein to the Secular Clergy and Pariſh Prieſts, where theſe wanting their help. Or,

For

For assisting the Bishop also in his government, and being sent and employed where the necessities of his Dioceſs or Province seem to require it: taking onely a single vow of Obedience [i. e. in *licitis*] to him, as the *Oblates* of St. *Ambroſe* founded by St. *Carolo Borromeo*. Again; For directing men in making their Spiritual Exercises, and in all cases that concern their Conscience, as to good or evil. For giving Spiritual Exercises to such as desire Ordination into the Priesthood, and instructing them in the duties and ceremonies of their office. For the Education of youth in sound Doctrine and Christian Piety, and in humane Learning, and the Sciences in order thereto. For reading Divinity to those young Students that are designed for the Clergy. For expounding the Catechisme or Christian Doctrine to the more ignorant, to Children, to the poor. For Missions to forlorn Villages, and places full of ignorance and destitute of Spiritual Instructors, but this with the Bishops Licence: Or Missions also into remoter Countries for converting Infidels and Heathens to the Catholick Faith. For the Education of Forreign youths, who after being well instructed in the Catholick Religion, may return into their own Countries Heathen, or Heretical, for the same Service. For the Redemption of Captives. For the governing of Hospitals; or tending on the sick there; or also tending on those labouring under infectious diseases. For assisting, when called

for, the Agonizants, ſuch as are dying; and preparing them for a happy end. For compounding and preparing ſeveral ſorts of Medicines for the ſick. Laſtly, For being the Superintendents and Overſeers of the Charities and Benefactions of others of what kind ſoever they be, Colleges, Seminaries, Hoſpitals, Schools, *&c.* perſons ſo qualified as they are [*i. e.* ſingle and under a Vow of Poverty and Obedience or of enjoying in this world only neceſſaries, and for unity in all their buſineſs, ſteered by the commands of a prudent Superior] being the fitteſt for any ſuch truſts.

Theſe among others are the Deſigns and Work of ſo many Religious Societies. And thus are they diligently labouring, ſome more chiefly in one of theſe employments, ſome in another, as their Founders and Conſtitutions variouſly direct and diſtinguiſh them: which employments are here promiſcuouſly put together and ſet down, becauſe it would be too tedious to diſtribute and apply them to the particular Inſtitutions.

And in all theſe Convents and Religious Houſes, the Canonical hours and other Hymns and Lauds are dayly ſung both night and day, unleſs it be among thoſe who profeſſedly and according to their *Inſtitute* are ſo imployed in ſome other work, that they cannot attend both; ſolemn Maſs alſo celebrated, and on Feſtivals added the Muſick of the Organ, unleſs it be in the reformed Convents; for they neither uſe Organ nor ſinging,

ing, but recite Lauds and Hymns to God in their Churches, according to the canonical hours, in somewhat an higher but unison tone. And by these we see that the City of *Rome* hath so many Centinels and Watchmen, that whensoever our Lord shall come, he may not find her sleeping.

Besides these of Men, there are also other Religious Houses of Women: some with, and some also without, clausure, that the more may be attracted to such an holy and retired life. These also are accurate observers of discipline, and most conspicuous for holiness of life, some eating no flesh at all, and observing a perpetual Fast; and after they have taken the habit, being never seen again by any person living out of the Monastery, no not by the neerest of their kindred; using no beds, but instead thereof sacks of Straw or bare Boards; not wearing any linnen. Never quitting their Habit, tho very course, day nor night, but in it watching and sleeping [yet nothing more in these mortifications is permitted to be done than what is ordinarily found to consist with health; and a relaxation thereof made in case of sickness]. Some of these Religious are of Virgins; some onely of Non-Virgins. Of the first of these there are in *Rome* houses thirty one, and three of the other.

One of honest Widows, who, destitute of any of their kindred with whom they may live, have here a kind of *Asylum*, and safe place of refuge.

Another of such as have been loose women, and now are become Penitents, and do deliberate on a better course.

The third is that famous Nunnery of St. *Mary Magdalen*, in *Viâ latâ*, for Harlots that have left off that miserable course of life, and now are known by the usual name of *Convertita*.

In all these Nunneries, besides the particular Prayers that are made to God for all Christian people, they sing likewise their continual hours, as they are prescribed by the Church, night and day, with no less devotion and decency then is used in the Convents of the men. The rest of their time, vacant from Prayers, is spent in hand-labour, spinning, or other womans work; the gain thereof is to be bestowed on the necessities of the house, or in Charity to the Poor abroad.

CHAP. IV.

Of the Lay-Sodalities and Confraternities in Rome: *And of their Oratories.*

THere is a great number in *Rome* of these *Lay-Sodalities*, that profess great Piety to God, and Charity to their Neighbour. Confraternities both National, as of *Germans*, *French*, *Spaniards*, *&c*: And of several Trades or other Professions; As of Taylors, Shoomakers, Scriveners, Stationers, Cooks, Bakers, Gold-

Goldſmiths, Fiſhermen, Painters, *&c.* which Sodalities may alſo be ranged to heads.

The firſt, of ſuch as uſe long veſtments down to their feet, being a kind of Frocks, when they meet together after a Collegiate manner in all publick functions.

The other, of thoſe who uſe no Garment, and intend only their charge in a private way.

Of the former of theſe Sodalities are numbred above forty; and of the later above thirty. [Of all which, as alſo of the Churches where they are founded, and to which they relate the Author gives a particular account.]

There are alſo three Sodalities of women exerciſing Charities, like to ſeveral of thoſe of the men forementioned, Part 3. Chap. 3. One Sodality of which alſo takes care of thoſe guilty Women, that for their offences are condemned to death.

Now the intent of all theſe Confraternities and Sodalities is, in the general, one and the ſame, *viz.* By their Prayers and good works to render Almighty God propitious to the world, and with all readineſs to aſſiſt every one of their Neighbours in their particular neceſſities, as far as they are able.

And the Brethren of all theſe *Sodalities* are employed on every Holy-day in certain works of Charity: either in giving Dowries to poor Girls, or diſtributing Alms to the needy: or viſiting the Priſons, with a purſe made up to releive thoſe that lye there for debt, or for other civil cauſes; or to viſit the ſick of their own

own Confraternity, or to do the last office to their Dead; and to pray for their Souls. And altho every one of the forenamed Sodalities do interest themselves in all these good works which I have named, yet do they chiefly intend that particular peice of Charity, for the sake of which they were framed into a Sodality; so not hindring the offices of others.

And very many of these Sodalities, besides their being founded in several Churches to which they repair, have also of their own certain Oratories apart like to Churches, wherein on all Festivals they sing the Canonical hours.

CHAP. V.

Of the Congregations of Cardinals consulting about Ecclesiastical Affairs and matters of Religion.

THE Pope being in a double capacity; As the common Father or Pastor of the whole Catholick Church: And as a Prince of that Dominion and Territory, which is immediately subject unto the Church: and not being able to do every thing by himself which belongs to the administration of either charge, hath many Assistants in both functions, especially the Cardinals of the Holy *Roman* Church, whose help and counsel he makes use of in divers qualities.

In

In the firſt and principal place, by calling together, as it were, a *Senate* of thoſe Fathers, which is termed a Conſiſtory; wherein the Pope layeth open thoſe affairs which are of moſt weight and importance concerning the State both of the univerſal Church, and alſo of his particular Dominion, asking theſe Fathers their ſeveral Opinions thereupon, and then deliberating what is fit to be done.

And becauſe this Conſiſtory cannot well be aſſembled weekly: and there intervenes many times ſuch buſineſſes as require quicker diſpatch; Therefore there is erected for ſuch matters a certain particular Congregation of Conſcript Fathers, who may meet together oftner, and certify the Pope of what is therein done and decreed; for thoſe Decrees receive their Execution only from him.

Other buſineſſes which dayly occur, and require not a compleat Senate, are committed to ſeveral Congregations of Cardinals; intereſſed, ſome in the *Eccleſiaſtical* Diſcipline and whole State of Chriſtian Religion; and ſome in the *civil* adminiſtration of his temporal Dominion.

The ſeveral Congregations, ſet over matters of Religion, are ſeven.

The Firſt is the Congregation of the *Holy Inquiſition* into Heretical pravity. In this Congregation are examined and ſifted all perſons oppoſing the Catholick Faith, and thoſe that are found to offend therein puniſhed. The Fathers of this Congregation meet every Wedneſday,

neſday; and on Thurſday the next day give an account before the Pope of all the Acts and Deeds done among them in that Congregation.

The Second Congregation, for matters in Religion, is that of the moſt illuſtrious Fathers, who are choſen *Interpreters* of the Holy Council of *Trent*; to whom is committed the interpretation of the Sanctions of that Council for the manner of putting them in execution. Into this Congregation are choſen thoſe Fathers who are the moſt learned of all, and the *Secretary* to it is always reputed one of great knowledge.

The Third Congregation for Religion is that to which is committed the care of Eccleſiaſtical Rites and Ceremonies; who are to correct all offences againſt them, and to oppoſe all Superſtition, or whatever exteriour kind of worſhip that hath not been admitted into the Catholick Church.

The Fourth Congregation of Religion is ſet over the affairs of *Biſhops* and *Regulars*. Between whom ſince many difficulties do ariſe dayly; and it is not expedient that they ſhould be determined by any ſolemn judicial Act: This Congregation hath power to end or compoſe ſuch difficulties yet without any form of Judicature.

The Fifth Congregation for Religion takes care of thoſe *Books*, which are dayly ſet forth in print, to reviſe them; and ſuch as they find impious againſt Faith or good Manners, to reject,

ject, and forbid all Catholicks the reading of them: and to insert the names of them into the Catalogue of prohibited Books, whence the Congregation is stiled The Congregation of the *Index* or Catalogue.

The sixth Congregation for Religion is that called The Congregation of *Propagating* the *Faith*, of late erected by *Gregory* the fifteenth. The principal intent whereof is to reduce all Hereticks and Schismaticks to sound Doctrine, and a right understanding. This Congregation is held twice every month; and once before the Pope himself.

The seventh Congregation of Religion, which hath its name from the *Ecclesiastical immunities*, was instituted by Pope *Urban* the eighth. Before these are brought all contests about Jurisdiction, between the Officers of Kings and Princes, and Bishops, or other Ecclesiastical persons; and their chief care is to preserve the Ecclesiastical Liberties free from all temporal burthens and encroachments.

FINIS.

PIETAS

PARISIENSIS.

OR,

A ſhort Deſcription of the *Piety* and Charity commonly exerciſed in PARIS.

Extracted out of Mr. *Carr*'s Relation thereof, Publiſhed *An. Dom.* 1666.

PIETAS

PARISIENSIS.

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A short Description of the Piety and Charity commonly exercised in Paris.

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CHAP. VII. *Of the Hospital of the Holy Ghost, situated near the Town-house, in a place called the* Greeve. *And of the Hospital of the Holy Trinity in St.* Denise's *Street.*

CHAP.

CHAP. VIII. *Of the Hospital of* les enfants rouges, *or God's Children, as a King of* France *would have them called; in the Street* Portfein *near the Temple: And of the Hospital called the* Misericorde, *or Work of Mercy.*

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CHAP. XIV. *Of divers other Charities which cannot so well be particularized.*

CHAP.

CHAP. I.

Of the Piety of the Prieſts and People in the dayly Service of God: and of the extraordinary care taken in their Ordination.

THE Paſtors of *Paris* are all, generally, known to be men of exemplary lives, and ſound learning, being, the moſt of them, Batchelors, Licentiates, or Doctors of the famous faculty of *Sorbonne*. Theſe calling to mind what St. *Paul* hath taught, and looking upon it with a venerable aſtoniſhment, that *every high Prieſt taken from among men is appointed for men, in thoſe things which appertain to God, that he may offer gifts and ſacrifices for ſins, as well for the people as alſo for himſelf*, uſe all care and induſtry to apply the merits and medicinal grace purchaſed by our Lord's painful paſſion to the poor ſinful Souls of their flocks, by deriving into them thoſe fountains of grace which are conferred by their miniſtery in the Sacraments of *Baptiſme*, *Penance*, the bleſſed *Euchariſt*, &c. Therefore alſo beſides themſelves (not ſufficient for the neceſſities of thoſe great multitude of people under their charge,) a great number of other

other Priests, which these good Pastors take into their Societies and Communities (some forty or fifty, some an hundred, some more, some fewer, according to the vast numbers of their parishioners) approach daily to the sacred Altars from morning till noon with humble reverence and veneration to answer their peoples expectations and devotions, who concur with them in a sweet harmony to offer up their Vows and Prayers. So this true, clean, and unbloody Sacrifice (which the Prophet *Malachi* foretold) being offered to God in every place, and seconded by the sacrifice of the lips and hearts of the pious people, serves for the happy imployment of the whole forenoon. The afternoon wants not its parts neither, which is dayly performed in the evensong and compline, so that the Church doors are rarely shut up in *Paris* all the week long. Besides these general pious practices of the people, which they exercise every day in the week all *Paris* over, there is scarce one day in the year in which there is not some particular solemnity, at one Church or Monastery or another, (to which there is great confluence of people, by reason of some eminent Preacher:) or the exposing of the *Blessed Sacrament*, and pardons to be gained; as it appears by a certain Almanack, made of set purpose to direct pious people to the said Solemnities.

And as there is no day passes without publick Service done to God: so there is no hour of the day or night in which God's praises are not

not ſung in *Paris*. The *Oratorians* begin the divine office at Seven a clock in the evening. At St. *Geneviefues* at Eight. The *Penitents* at Nine. The *Carmelites* at Ten. The *Carthuſians* at Eleven. St. *Victors*, our *Ladies*, and others till Two. From Two till Four at the *Benedictines*, *Bernardins*, and divers others. From Four, till Five, Six and Seven; this done at all Collegial and Pariſh Churches. So that what the royal Prophet foretold, is perfectly accompliſhed: *From the riſing of the Sun to the ſeting of the ſame, God's holy name is praiſe worthy, praiſed and magnified.*

Thus is Piety practiſed all the working days of the week, all the year long. To which on Holidays is added a Sermon, and upon Sundays Holy Bread, Holy Water, the Proceſſion and Prone (that is a familiar explication upon the Goſpel of the day) for the forenoon, together with a formal Sermon and Catechiſme for the afternoon: This is the ordinary practice all *Paris* over. But the Paſtors zeal for the inſtruction and inflamation of the people's hearts ſtays not here, but further by himſelf, or his order, there are moſt eloquent Sermons made all the days of *Advent* and *Lent* (ſave Saturdays) by the ſame Preachers, who are followed with a wonderful concourſe of Auditors, and a no leſs admirable quiet attention of ſo great a multitude. Can then our Adverſaries, without affected malice, pretend that the Papiſts are nouſled up in ignorance? which with the proud *Manicheans* they impudently

object against them. And as the dignity of Priests and height of pastoral functions is most venerable and dreadful; so is their care as great, as far as humanly can be devised, to make a hopeful provision of young Priests to assist them in their life time, and so to succeed in their places after their deaths. And to this effect a Secular Priest, and a great servant of God (whose admirable works of Charity have made him famous all the world over, as here below you shall see.) *F. Vincent* de *Paul* suggested an effectual means to the most illustrious and most reverend Arch-Bishop of *Paris*, then being (to wit, above thirty years ago;) who highly approved and confirmed it, and ordered it to be observed by all who should pretend for holy orders at his hands: and it is still continued with like approbation, by his command who doth now illustrate the said See. *viz.* That all who should take holy orders, should be obliged to make a spiritual retreat at St. *Lazares* (where this Father *Vincent* governed) for the space of ten days; that none should rashly intrude themselves into so dreadful a Ministery. And whereas this is a thing as worthy the approbation as imitation of all Bishops, it may be of good use and edification to put down here the exercises in that holy retreat in particular.

Ten days then before the Collation of holy orders, all the *Ordinandi* repair to St. *Lazars*, sometimes fifty or sixty, sometimes to the number of one hundred, where they find bed and board,

board, and all things ready by God's providence without their care or coſt; and they are all moſt humanely and charitably received not ſo much into the houſe, as into the boſome, of the pious Inhabitants.

Two different Entertainments are made to them every day, the one in the morning, upon the chief heads of moral Divinity: the other towards the evening, of the vertues, and qualities proper to their intended function.

There are Ten made in all of either kind.

The Forenoons Entertainment.

The firſt day, They ſpeak of the cenſures of the Church in general.

The ſecond, Of the ſaid cenſures in particular; as of excommunication, ſuſpenſion, interdicts, and irregularity.

The third, Of the Sacrament of Penance; as of its inſtitution, form, effects, and of the conditions neceſſary in the Confeſſor.

The fourth, Diſpoſitions to the Sacrament of Penance; *to wit*, contrition, confeſſion and ſatisfaction, with indulgences.

The fifth, Of divine and humane laws; and of ſin in general, with the diviſion thereof, the circumſtances, the kinds, cauſes, effects, degrees and remedies.

The ſixth, Of the three firſt commandments which contain man's duty to God; and of the three *Theological* vertues, with the vertue of Religion, and its Acts.

The ſeventh, Is an explication of the other ſeven commandments, which concern our neighbour.

The eighth, Of the Sacraments in general, and of confirmation, and the Euchariſt in quality of a Sacrament.

The ninth, Of the Euchariſt as it is a Sacrifice, and of extream Unction and Marriage.

The tenth is the explication of the Creed, with what is neceſſary to be known by every Prieſt, and what they may teach the people thereupon with profit.

The Afternoons Entertainment.

The firſt day is of mental Prayer. Firſt the motives to it for Clergy-men. Secondly wherein it conſiſts. Thirdly the method and means to perform it. And in this they are exerciſed every day for ſome time.

The ſecond day the Speech is of ones Vocation, and of the ſtate of a Church-man. That this Vocation ſhould be had before one preſents himſelf to *Orders*; wherein it conſiſts, and which are the marks of it, with the means to know it, and to correſpond with it.

The third ſpeaks of the ſpirit of a Clergyman: and ſhews how he is to enter into this ſpirit: wherein it conſiſts: the marks of it, the means to acquire it, and to grow perfect in it.

The fourth treats of orders in general: of their inſtitution, neceſſity, matter, form, effects, and differences, with the diſpoſitions neceſſary to receive them.

The fifth, Of the firſt Tonſure, with an explication of the doctrine of that Ceremony, The obligations contracted by it, The diſpoſitions and qualities required. The

The ſixth, A diſcourſe of the leſſer orders in particular: their definition, the matter, form and functions, with the vertues required to comply with them worthily.

The ſeventh, Of the office of Subdeacon, and the vertues proper to this order, and particularly of Chaſtity.

The eighth, Of the office of Deacon, and the vertues proper to it, particularly of Charity to our neighbour.

The ninth, Of Prieſthood, and of the knowledge neceſſary for Prieſts, to acquit themſelves of their duty.

In the tenth is a diſcourſe of the life of a Clergy-man, wherein it is made appear, that they who have received holy orders ought to lead a much more holy life than that of Laymen, with many advices to help towards ſuch a life. All theſe things they repeat in their conferences made afterwards, the better to commit them to memory.

They make every day about half an hour of mental Prayer, and conferences upon it afterwards, to inſtruct ſuch as are leſs exerciſed therein, how to uſe conſiderations, to move affections, and to make reſolutions. They are dayly exerciſed in the functions of the orders which they are to take, and in the Ceremonies of the holy Maſs. They are made to recite the office altogether, and to obſerve the ſtops *&c.*

They are diſpoſed to make their general confeſſions, at leaſt from their laſt general one; and

and the next day they communicate high Mass.

They have seven hours to repose in by night, and two hours of holy conversation every day, this is after dinner and supper. In which time they read the holy Scriptures, and *Molina* of the *dignity and sanctity of Priest-hood.* Upon Sunday, after they have taken orders, they assist at high Mass, and communicate in thanksgiving for their holy ordination, and so return to their own homes.

Thus they are most substantially and piously prepared; which good dispositions are visibly observed to be followed with such blessed effects, that great benedictions of admirable reformations in the whole Clergy of *France* are seen every where.

CHAP. II.

Of the beginning and Progress of the Congregation of the Mission.

IN the year of our Lord 1624, *March* the first began the happy establishment of the company of the Congregation of the Priests of the Missions, in the College of *Bons-enfans*, conferred upon Mr. *Vincent Paul* by the most illustrious *John Francis de Goudy*, Arch-Bishop of *Paris*, to that purpose. *viz.* His Brother the General of the *Galeeres*, and his most vertuous *Lady* being well acquainted what great

great things Mr. *Vincent* had performed in divers of their own Lord-ſhips in that kind for the good of their poor vaſſals and God's glory, had long conceived a pious deſire to concur jointly to be *Founders* of the ſaid Miſſion, which they imparted to their brother the Arch-Biſhop, to make uſe of his power over Mr. *Vincent*'s Spirit (whom they knew to be as ſlow in undertaking, as diligent and faithful in performing what he once undertook) to induce him to accept the charge; which was done accordingly, and he wholly acquieſced to the Arch-biſhops pleaſure. Hereupon were four thouſand Piſtols put down by the moſt noble and pious *Founders* in Mr. *Vincent*'s hands in ready money, upon the following conditions.

Firſt, That the end and whole imployment of theſe Miſſionaries ſhould be to ſend to, and to procure the corporal and ſpiritual good of, the poor people of the villages; and that too ſo wholly, that they were not to meddle to preach, or adminiſter Sacraments in any conſiderable towns, ſave in caſe of extream neceſſities, but to go from village to village to inſtruct and aſſiſt thoſe poor abandon'd Souls. Secondly, That they were to renounce all Church benefices, dignities and offices, to apply themſelves intirely and purely (with the leave of the *Ordinaries*) to the ſaving of thoſe poor people, by Sermons, Catechiſms, general Confeſſions, *&c.* And that too at their own coſts and charges, without admitting of any retribution or reward in what kind ſoever. Thirdly, That

That the Election of proper Subjects ſhould be at Mr. *Vincent's* pleaſure, who ſhould govern them all his life long. And that which is worthy of ſpecial obſervation, is; That theſe bleſſed *Founders* ſo purely and diſintereſtly aimed at God's glory, and the good of the poor alone; that they made no reſerves of any fixed thing relating to themſelves in particular, either in point of honour or profit. With this vertuous foundation Mr. *Vincent* began to comply, having one only companion in the beginning, which ſoon after increaſed to the number of ten or twelve, and e're this (as we may gueſs with probability) amounts even to thouſands: And from that rich ſourſe whole colonies did ſpread themſelves not only all *France* over, but even extended themſelves to forreign lands. The firſt eſtabliſhment, flowing from this fountain, was began at *Toul* in the year 1635. by the conſent and approbation of the Biſhop of the place. The ſecond at *Richlieu* 1638. founded by the moſt eminent *Cardinal* of the place, with obligation to preach *&c.* according to their pious Inſtitute, to the poor of the Dioceſs of *Poitiers*, as alſo to thoſe of *Lucon*, of which he had formerly been Biſhop. The third was founded by the ſaid Cardinal at *Lucon* it ſelf in the year 1645. with full power granted by the Biſhop thereof to preach and teach *&c.* all over his Dioceſs. The fourth at *Troy*, in the year 1638. by the charitable aſſiſtance of the Biſhop of the place. The fifth in the Dioceſs of *Geneva*, in the year

year 1640. where the Commander of *Silery* founded them a Seminary, where they ſtill labour with much fruit; ſtill with the approbation of the Biſhop of the Dioceſs, which I ſhall not hereafter need to mention. The ſixth in the year 1641. at *Rome*, by the Dutcheſs of *Ayguillon*, who alſo founded ſeven of the ſaid Miſſionaries in her Dutchy of *Ayguillon*. The eighth was founded again by the ſaid Dutcheſs at *Marcelles*. The ninth in the Dioceſs of *Caors*, in the year 1643. by the Saintly Biſhop thereof. The tenth in the Dioceſs of *Reimes*, by the Arch-Biſhop *Vallancy*, 1644. The eleventh at *Montmir* in *Brye*, by the Duke of *Retz*, in the year 1644. The twelfth at *Zaimes*, by the Biſhop and Clergy the ſame year. The thirteenth at *Mons*, by the Biſhop 1645. The fourteenth in the Dioceſs of St. *Mala*, at St. *Meen*, in the year 1645. The fifteenth at *Genua* in *Italy*, at the inſtance of Cardinal *Duraſto* Arch-biſhop of the ſame place, in the year 1645. The ſixteenth at *Agen*, by the Biſhop of the place, 1650. The ſeventeenth at *Crecy* in the Dioceſs of *Meaux*, in the year 1641. The eighteenth was founded at *Vaſovia* in *Polognia*, by the liberality of that moſt pious Queen in the year 1651. The nineteenth in the Dioceſs of *Moneauban*, by the Biſhop of the place, in the year 1652. The twentieth at *Tregaier* in *Britaine*, by the Biſhop and Count of the place, in the year 1654. The one and twentieth at *Adge* in *Languedoc*, by the Biſhop and Count of the place, in the

year 1654. The two and twentieth at *Turin* in *Piedmont*, at the inſtance of Mr. *le Marquis* of *Pianezz*, who founded them 1654. The three and twentieth at *Amiens*, by the Biſhop of the place, with the perpetual direction of his Seminary. The four and twentieth at *Noyon*, by the Biſhop of the place, with the direction of his Seminary. This was reſolved upon in Mr. *Vincent*'s life time, but was only accompliſhed after his death. He ſent alſo Miſſionaries into *Africk*, to *Tunis* and *Algiers*, to aid, inſtruct and comfort the poor Chriſtian ſlaves, who were there, to the number of twenty or thirty thouſand. To *Madagaſcar*, alſo beyond the line, a voyage of ſix months ſail, to endeavour the converſion of thoſe poor Infidels. Finally to the *Hebrides* in the furtheſt parts of *Scotland*, and into *Ireland*.

CHAP. III.

Of the great aſſiſtance and Charities which Father Vincent *procured to be ſent into* Loraine: *And into* Picardy *and* Champine *(waſted with war) and diſtributed there by theſe Miſſioners.*

BY theſe Miſſioners the pious Father *Vincent*, having the nobleſt hearts of *Paris* adherent to his pious Counſels, and their purſes lying open to his charitable ſuggeſtions; in the

the extream wants and calamities of *Lorain* hapning in thoſe days, procured to be ſent thither at divers times, and cauſed to be diſtributed amongſt the moſt needy, to the ſumme of ſixteen hundred thouſand Franks (that is, ſixteen hundred thouſand Piſtols) to which the ſaid Miſſionaries added no leſs large proportion of their ſolicitudes and pains, who ſpent their whole time for many years together in viſiting the poor and the ſick, and in furniſhing many thouſands of them with all things neceſſary for body and Soul. Concerning this: God's providence, who will have honour to follow thoſe that flee it, and exalt him who humbles himſelf, failed not to draw divers authentical teſtimonies from the grateful hearts of the obliged perſons, addreſſed to this Father; which may not be ſuffered to lye in obſcurity.

The Letter of the Vicar of Tou.

I *John Midot*, Dr. of *Divinity*, *Arch-Deacon*, Canon and Vicar-general of *Tou*, the See ‘ being vacant, do certify and atteſt, that the ‘ Prieſts of the Congregation of the *Miſſion*, ‘ who reſide in this town, continued any time ‘ theſe two years to comfort, to cloth, to feed, ‘ and give Phyſick to the poor with much edi- ‘ fication and charity. Firſt of all they have ‘ taken into their own houſe a matter of ſixty ‘ ſick perſons, and have lodged about twenty

'more in the Suburbs. Secondly, They give 'Alms to a number of other bashful poor, re-'duced to extream neceſſity, who betake them-'ſelves hither for refuge. Thirdly, They re-'ceive a many poor naked and lame Soldi-'ers, which return from the King's Army, into 'their own houſe and care. In which chari-'table actions, and other their pious com-'portments, all good people are wonderfully 'edified. In witneſs whereof I have ſigned 'and ſealed theſe preſents. *Toul, Dec.* 1639.

The Coppy of another Letter.

SIR,

'Since a great many years, that this poor 'town hath been afflicted with Plague, War, 'and Famine, which hath reduced it to this 'exceſs of miſery wherein now it is, in lieu 'of conſolations, we have only met with rigo-'rous dealings from our Creditors, cruelty 'from the Soldiers, who forceably robbed us 'of the ſmall quantity of bread which we had; 'So that it ſeemed, that the heavens had no-'thing but rigours for us: when behold one 'of your children in Jeſus Chriſt, came loaden 'with Alms, which hugely tempered the ex-'ceſs of our miſery; and raiſed our hopes in 'God's mercy. *Sir*, Since our offences have 'provoked his wrath, we humbly kiſs the hand 'which doth puniſh them; as alſo we receive 'the effects of his divine mercy, with the re-

'ſent-

'ſentments of an extraordinary acknowledg-
'ment. We bleſs the inſtruments of his in-
'finite Clemency, as well theſe who relieve us
'with theſe ſeaſonable Charities, as thoſe
'who procure them, and diſtribute them
'amongſt us; and you in particular, Dear Sir,
'whom we look upon, after God, as the
'principal Author of ſo ſingular a bleſſing.
'To tell you how well it is applyed to this
'poor place, where the chief perſons are re-
'duced to nothing, the *Miſſionaries* you have
'ſent will relate it with leſs intereſt than
'our ſelves. They have been eye-witneſſes of
'deſolation, and you will find in the ſight of
'God, the eternal obligations we owe you,
'for having ſuccoured us in this our miſerable
'condition.

From the Officers and Council of Luneville, 1642.

A Coppy of another Letter.

SIR,

YOU have ſo ſingularly obliged us in the aſſiſtance you have afforded to our poor
'beggers, to our bashful indigent, and to our
'ſick perſons; and more particularly to our
'religious houſes, that we ſhould prove un-
'grateful if we deferred any longer to teſtify
'our ſenſible acknowledgments; we being able
'to aſſure you that the charity which you have
'ſent hither, could never be better diſtributed

'and

'and employed than upon our poor people,
'who are very many in number, and espe-
'cially upon the religious women, who are de-
'stitute of all humane assistance; some of them
'not enjoying any part of their small revenues
'since the wars, and others not receiving any
'thing from the richer sort of the town, who
'formerly gave them Alms, they being now
'deprived of their own means. Whence
'we find our selves humbly obliged to beseech
'you, Dear Sir, as by these presents we do,
'to continue the same charitable assistances,
'as well to the poor, as to the Monasteries of
'this place, which hitherto you have done.
'It is a subject of a great merit for those that
'do these good works, and for you who
'have the conduct thereof, which you per-
'form with so much prudence and dexterity
'to the gaining a great Crown in heaven.

From the Magistrates of Metz, 1664.

This Information also concernieg the calamitous State of Lorraine, *was sent to Mr.* Vincent *by one of his Missionaries.*

BEing arrived at St. *Michell*, I find so great a number of poor people, that I am not 'able to give to all; there are above three 'hundred in very great necessity, and three 'hundred more reduced to extremity. Sir, 'I tell you no more than the bare truth, there 'are above a hundred of them who appear only

'Skel-

'Skelletons covered with skin, and are so ghastly 'that unless God did strengthen me I should 'even dread' to look upon them; their skins 'are like tawny Marble, and are so dryed up, 'that their teeth seem to be dry and discover-'ed &c. At our last distribution of bread, 'there were one thousand fifty two poor peo-'ple, besides the sick who are in great num-'bers, which we assist with food and conve-'nient medicines &c. O Sir, what a num-'ber of Souls go to heaven through poverty! 'Since I came first into *Lorrain*, I have assisted 'above a thousand poor people at their death; 'who shewed, all of them, that they were per-'fectly well disposed to dye &c.

The same Father also excited by the fresh Informations of his pious Misioners, who were labouring every where in the middle of desolations, concerning the great calamity and misery of the nearer Neighbours of *Picardy* and *Campaine*, devoured and wasted with war and famine, and consequently with sickness, applyed himself again for their relief to the compassionate bowels of the good Ladies of the *Charity*; which pious Dames he assembled once or twice a week to such purposes, and communicated to them his Intelligence.

In which one writes thus to him.

'There are abundance who are afflicted with 'Fluxes and Feavers, others covered with

'Scabs,

'Scabs, and purple spots, tumors and impost-
'humes, many swelled, some in their heads,
'some in their belly, and some all their body
'over. These infirmities were caused by eat-
'ing wild roots, and bread of bran: Our ears
'are filled with pitiful lamentations and out-
'cries for bread: and howsoever sick they are,
'they dragg themselves through rain and mire
'two or three leagues off for a few pottage.
'Many dye without confession, and the other
'Sacraments, and even burial it self; the poor
'dead body being left in their homely cottages
'till they are eaten up with wild beasts.

Another writes thus.

'We are newly returned from visiting thirty
'five *Villages* in the Deanery of *Guise*, where
'we found near upon five hundred people so
'excessively miserable, that they seise upon
'dead dogs and horses, which are the Wolves
'leavings. And in the very town of *Guise*
'there are above five hundred sick persons,
'who are lodged in Caves and Dens. Some
'of them have eaten no bread in six or seven
'weeks, not so much as that which they make
'of barly bran, which is the diet of those
'which fare best: but their meat is lizards,
'froggs, and wild-herbs, *&c.* By these La-
'dies accordingly a provision of all things was
'presently made at *Paris*, necessary for body
'and Soul; and that too in such abundance,
'such a number of suits of apparel, shirts, smocks,
'shooes,

'shoes, stockings, coverlets, sheets, and other 'linnen necessary for the sick: as also druggs 'for physick, confectures, &c together with 'Chalices, and other ornaments for the Church '&c. and with Corn to sow the neglected 'fields which lay fallow, and what was sent 'in dry money: that it amounted in all to five 'hundred thousand Franks, making half a 'french Million; to the eternal praise of the 'Charity of *Paris* be it remembered for ever.

CHAP. IV.

The Establishment of an Hospital in St. Lazar's *Suburbs, for those Children found exposed in the Streets. And of the Dames and Sisters of the* Charity *in* Paris, *and elsewhere.*

AS Mr. *Vincent*, and the pious *Parisian* Ladies Charities had wrought, and were still working, wonders among the poor distressed people abroad: so his and their pious care did not the while overlook *Paris*, nor was wanting at home. Here he considered the lamentable condition of so many poor abandon'd new-born Infants, whose bodies and souls are exposed to utter perdition, either by the unnatural cruelty of naughty women, or by the extream poverty of necessitous parents, who covertly leave them in the streets to all adven-

tures; of which kind of deſerted Innocents it is obſerved, in this vaſt world of *Paris*, that ſcarce a year paſſes without three or four hundred in the town and ſuburbs; and ſuch a growing nurſery, every one will judge, cannot be maintained with a little. He therefore by their charity procured an *Hoſpital* to be built in St. *Lazar*'s ſuburbs, for the future reception of ſuch children as were found ſo expoſed; the annual maintenance whereof, amounts to no leſs than four thouſand piſtols, which is ſtill growing up to more and more, for *Charitas numquam excidit*. And theſe poor ſouls are till this day nouriſhed and brought up under the care and aſſiſtance of ten or twelve good Siſters of the Charity, with the help of a number of Nurſes, who live in the ſaid Hoſpital, together with a many more in the Country, who receive a monthly pay. When they are once weaned, they are delivered back to the Siſters of the Charity; who in teaching them to ſpeak, teach them alſo to pray, to know God, to love and ſerve him. As they grow up in years they are taught ſome little works to keep them out of idleneſs, till providence ſort them with ſome fit occaſion for their future being.

The ſame Father alſo by his powerful exhortations, and for the advancing them in the fear of God, and of their poor neighbours, as alſo for the more plentiful relief of the neceſſitous, prevailed with the Princeſſes and Dutcheſſes, and other Ladies of the prime

Nobility

Nobility of *Paris*, to the number of two hundred and above, to deveſt themſelves of the rich and ſumptuous robes ſuitable to their illuſtrious conditions, and to preſent themſelves in the Hoſpitals in the modeſt attire of ſimple gentlewomen, with aprons before them, to ſerve and comfort the moſt deſpicable creatures alive; as common Beggars, Porters, and wounded Soldiers, moſt naſty and gaſtly to behold. And this they make their buſineſs, and go ſeriouſly about it, as if it were a thing belonging to them of duty, without diſcovering any niceneſs of or diſdainfulneſs thereat. Nor do they go thither for faſhion ſake, and by way of divertiſement: but as their hearts are full of compaſſion upon the beholding of ſuch ſad objects, ſo are their mouths full of conſolation and inſtruction, and their hands no leſs repleniſhed with charitable preſents agreeable to the infirmities of thoſe, otherwiſe contemptible, creatures (if they did not eye our Saviour Chriſt in them); which relief the poverty of the Hoſpitals could not ordinarily afford to ſo vaſt numbers. Whereas thoſe good Ladies made plentiful proviſion thereof in every kind, in a Chamber near adjoining which they hired to that purpoſe. And every day by turns four of them performed that pious miniſtery of going from bed to bed to make the diſtribution, with an humble meekneſs well ſuited to ſo Chriſtian a work. By theſe familiar and pleaſing corporal aſſiſtances the good Ladies gained the hearts of thoſe poor people, and in

conſequence their Souls: for it was obſerved, that in the ſpace of one year, they induced ſeven hundred and ſixty of thoſe infirm and maimed perſons to abjure their *Hereſy*, and imbrace the *Catholick Faith*. To ſay nothing of multitudes of others, who were moved by their vertuous examples and wholſome advice to make general confeſſions, and to reſolve of a more Chriſtian life than formerly they had led. Nor did this ſuperlative example of chriſtianity keep within the compaſs of what theſe noble Ladies performed in their own perſons: but as the nature of good is to be communicative, it ſpread it ſelf not only all over *Paris*, but even extended to many remote Villages and Dioceſſes, to the extream ſolace and relief of poor honeſt families, who were as little accuſtomed to beg their bread, as otherwiſe little able to gain it by their daily labours.

The Inſtitution *of the* Charity *in the moſt of, or even all, the Pariſhes of* Paris.

The bleſſed example of theſe good Ladies ſerved as the *primum mobile* under God to incite other Ladies of an inferiour rank, together with many honeſt and vertuous Burgeſſes of the beſt ſort, to emulate them in ſo bleſſed a practice; and it had ſo powerful an influence upon them, that the moſt, or even all, the pariſhes of *Paris* have meetings at leaſt every month (being all aſſociated together in a holy con-

confraternity) to discover and confer upon the necessities of their respective parishes at the Curate's house, and accordingly, by collections among themselves, to provide relief for them. The distribution of their charitable collections was at first performed by the good Ladies own hands, who took the pains to go and visit the poor and the sick of the parish, and take a more particular assurance of each ones necessity; but in a small time they were taught by experience, that some other course was to be taken to carry on so pious a work effectually: for they found that partly the care of their family could scarce dispense with their absence, partly their husbands had no great satisfaction in their conversation with such infirm and nasty poor people; but especially they saw that their small strength and skill in that kind came not home to the necessities of the sick: wherefore they advised of some better way. And Mr. *Vincent*, who never was at a loss to invent means to promote charity, found out, and setled a constant and effectual way to continue the work, and it was this. M. *Le Gras*, sometime wife to Mr. *Le Gras*, Secretary to Queen *Margaret*, now Widow, whose maiden name was *Marilac*, of the family of the most vertuous and famous *Chancellor* of that name, who had the most eloquent and pious *Camus* Bishop of *Bellay* for her spiritual Director, till he delivered her up into Mr. *Vincent*'s hands, where she was like to lose nothing in point of her propension

to

to serve the poor: this vertuous Lady, I say, was the person pitched upon by her present Director, as the prime instrument for the designed settlement. And certainly divine providence was as much in this choice, as her undertakings were blessed with admirable success. For she being wholly addicted to the service of the sick, he trained her up in that way, to fit her for some greater work for the future, and made her make her first *Essaies* in the *Villages* of divers Dioceses, where there was otherwise no *Hospitals* to succour the poor and sick, as in that of *Beavais*, *Sanlys*, *Soisson*, *Meaux*, *Chaalons* and *Charters*. In all which with incredible pains, being onely accompanied with some other gentlewomen and a Maid, she setled *Confraternities*, which last till this day. But while he and she had no other design but this lowly way in the Villages, God had a greater design upon them to bring it into the great town of *Paris*, where she is made the mother of a company of course Country Maids, which he devised for certain aids to the vertuous Dam[illegible] of *Paris*, to the effect intimated as above.

They are called *Ma[illegible]* or Sisters of the *Charity*, and were instituted by Mr. *Vincent* to serve the poor, especially those that are sick, as he had already instituted *Missions* of men to preach to the poor. Mrs. *Le Gras* was the woman who was put to instruct them in vertue, and to breed them up, and fashion them to the end for which they are gathered together, *viz.*

to

to assist the Dames of *Paris* to serve the sick in their parishes, in the Hospitals, or where else they may be called. As they are brought up by that good mother in humility, patience, and painful labours, agreeable to their end, so they are suted to it in their attire; which is, a plain course gray coat, without welt or gard, made close to their body, with a close plain kerchief to their head; and their imployment is to carry the Pottage-pot between two of them, upon a staff all up and down the parish (which they keep as bright as the *Hollander* doth his Andirons); and to distribute broth and meat, with other necessaries, to the needy according to the exigency of their several wants. This Pot is prepared by turns in the *Burgesses* house of the Confraternity, who are to afford fire and seasoning, the rest being supplyed by the mutual collections of the parish. Mr. *Vincent*'s prudence and piety regulated also all those proceedings by constitutions which he gave to the congregation or company of the said Maids of the Charity, servants of the poor: which by his credit he got to be approved by the Arch-Bishop of *Paris* in the year 1642. and to be authorized and confirmed by the Kings Letter Patents verified in the Parliament.

CHAP.

CHAP. V.

Of an Hoſpital of old Men and Women, founded in St. Lazar's *Suburbs by Mr.* Vincent.

A Good Burgeſs of *Paris* came one day on his own accord to Mr. *Vincent*'s Chamber, who, as it appears, had learnt the true way of trading for the Kingdome of heaven (for he was not willing that his left hand ſhould know what his right hand did, leaſt vanity ſhould rob him of ſome part of his purchaſe): his money he was moſt willing to give, or even to ſteal it upon him, but he was not willing to lend his name to own the gift, but it was freely given, and upon no other condition or obligation than this, That his ſhould never (be *forgotten* would vanity have indented) be known; and indeed it never was known to this day. And there was it ſeems no leſs care uſed by the Truſtee to conceal the ſumme given, than the name of the pious giver, ſince it is ſhut up in theſe indefinite terms, *a conſiderable ſumme.* Yet the imployment which the good Steward made of it, will he, nill he, diſcovers it to have been ſo conſiderable, that it muſt needs have paſſed ten thouſand Piſtols. With this ſumme he purchaſed two houſes, a competent garden, and furniſhed it with all neceſſa-

neceſſaries, together with an anſwerable livelihood for forty perſons: *viz.* Twenty men, and as many women, which were ſtill to be poor old decayed Tradeſmen *&c.* All theſe he diſpoſed of in two different houſes, the women being ſeparated from the men; which yet he contrived ſo ingeniouſly, that one Maſs ſaid in a little Chappel, and one Reader at the Table, ſerved for them both. He deputed one of his Miſſioners to ſay their Maſs, to inſtruct them, and to adminiſter the Sacraments; and ſome of the Siſters of the *Charity* to aſſiſt and ſerve them. This houſe he called the *Hoſpital* of the name of *Jeſus*: and paſſed a *Declaration* of this foundation before *Notaries*, without the name of the *Founder* at all, that a new name may be given him in heaven. And it was approved by my Lord Arch-Biſhop of *Paris*, and ratified by the Kings Letters Patents.

CHAP. VI.

Of the Charities procured for the poor Criminals condemned to the Gallies.

WHile Father *Vincent* was ſetling a livelihood for theſe poor Artificers, who through their age were not able to gain their living, his compaſſion was called upon to aſſiſt others who are ſcarce worthy to live. Theſe

were the *Gally-slaves*, whose double misery he eyed with much pitty. Comfort of conscience he supposed they could have little, being burdened with crimes: nor comfort of body, being loaden with chains, and excess of want and misery. And yet he knew too, that to comfort the comfortless, be the person what he will, never ceased to be a work of mercy. He doubted not but that their crimes well deserved what they suffered, and that a just verdict had condemned them to no more than a condigne punishment in sending them to the *Gallies*. Yet he conceived withal, that it was not the judges sense that they should perish at *Paris* who were sentenced to suffer at *Marseilles*; and that judgment without mercy is to those that shew not mercy. He takes then their sad and comfortless condition seriously to heart. He instantly applies his most humble submission and sutes to King *Lewis* the thirteenth, and the Magistrates, in their behalf: and obtains the old tower of St. *Bernard*'s Gate for their habitation, till they amount to a competent number, to be sent away according to custome. Thus by his care are they provided of lodgings. But where must food be found for body and soul? Food for their bodies for a while issues out of his own and Mrs. *Le Gras*'s small stock. And for their Souls the pious Priests of St. *Nicholas de Chardennet*, and his own Missioners plentifully furnish.

But soon after the divine providence abundantly provides: For a person of *Paris*, of a vast

vaſt fortune, left by his laſt Will and Teſtament ſix thouſand pounds a year forever, for the relief of thoſe miſerable creatures, whoſe deſerts could lay claim to nothing.

This plentiful fund is left under the adminiſtration of the *Procurator general* of the Parliament for perpetuity. And whereas the ſaid place of their abode was in the pariſh of St. *Nicholas de Chardennet*, the Curate thereof was liable to adminiſter the Sacraments unto them, and to bury their dead corps: which being a great burthen for that poor little pariſh, Mr. *Vincent* prevailed with the Adminiſtrators to allow the ſaid Prieſts thirty Piſtols *per annum* out of the Fund, upon condition that they ſhould be obliged to ſay their Maſs, to exhort, catechiſe them; and perform other ſpiritual functions requiſite; which they diſcharge moſt worthily, and with very great care and charity.

Thus were the poor *Gallerians* well provided for during their ſtay at *Paris*. And that they might likewiſe be ſo after their departure thence to *Marſeilles*, He (who alſo himſelf had formerly been taken upon the *Mediterranean* Sea, and carryed Slave into *Barbary*) forthwith applies himſelf to the moſt eminent Cardinal of *Richlieu*, who was then General of the Gallies; and to Madam *La Ducheſſe* of *Ayguillon*, his vertuous Neece: repreſents to them the miſerable State of the *Gally-ſlaves*, and the extream want of an Hoſpital for them, where they might be aſſiſted in the time of their ſickneſs. Their piety procured that ſuch an

Hospital was built. Here again was a house, but other helps were as yet wanting. Whereupon Mr. *Vincent* had recourse to the bounty of that most constantly religious *Queen* Regent (Mother to King *Lewis* the fourteenth, who now happily reigns) whose memory is in eternal benediction, to deal with him to become the *Founder* of this Hospital: which was done accordingly by his *Letters Patents* in the year 1645. and was indowed by his Majesty with twelve hundred Pistols.

The blessed effects of this royal Charity you may partly know by a Letter written to Mr. *Vincent* by a most charitable Gentleman of *Provence*, called Mr. *de la Coste*, who had much contributed to that work: His Letter was as follows.

'These are to give you an account of the 'Progress of the *Hospital*, which was especially 'established by your procurement. You have 'understood by my last, how, after much resist-'ance, by the help of our Lord and Master they 'gave us up those that were sick in the Gallies. '*Certes*, I am not able to express the joy which 'those poor Slaves received, when they saw 'themselves transported from that Hell to the 'said Hospital, which they term a *Paradise*; 'where at their very Entry they seem cured 'of half their sickness, when they are free'd 'from their vermine, whereof they are full; 'their feet are first washed, and then they are 'laid in a bed, a little softer than the board

'where-

'whereon they were wont to lye. And they 'are quite over-joyed to find themſelves lodg-'ed, ſerved, and treated with a little more 'charity than they were in the *Gally*; whe-'ther we have ſent back a number of *Conva-'leſcents*, who had been dead if they had re-'mained there. Truly Sir, We may well ſay, 'that God hath bleſſed this work; which ap-'pears not only in the converſion of bad 'Chriſtians, but even of the very *Turks*, who 'cry out for holy Baptiſme.

CHAP. VII.

Of the Hoſpital of the Holy Ghoſt, *ſituated near the* Town-Houſe, *in a place called the* Greeve. *And of the Hoſpital of the* Holy Trinity, *in St.* Deniſe's *Street.*

A Company of *Burgeſſes* of good note were moved to compaſſion by the miſerable ſpectacle of poor Children, who through their parents death, or extream want, were reduced to ſuch poverty that they were ready to periſh with hunger and cold.

They repaired to the Biſhop of the place, who erected a many of them into a Confraternity, to have a joint care to relieve thoſe poor Children; which pious office till this day they charitably comply with, as their Predeceſſors

ceſſors had done before them; and that ſo throughly too, that they gave theſe poor Children not only their cares and pains while they were ſtrong and well able, but ſome even themſelves too when grown old, with all their ſubſtance; and ſo happily ended their days among them: and thereby it proſpered and grew up to what it now is.

The Eſtabliſhment as it was begun for the neceſſity of the poor Children of *Paris*, ſo it is limited to them alone; in ſuch ſort, that none can be admitted there but Children born in *Paris*, or the Suburbs, in lawful marriage, whoſe fathers and mothers are dead; *Baſtards*, and others found in the ſtreets, being excluded as well by the rules of the houſe, as by the Kings *Letters Pattents*. Theſe poor Children, qualified as above, are even taken from the breaſt into this *Hoſpital*, where they are provided of Nurſes at the coſt thereof, and are carefully viſited and treated. As they grow up they are put to ſome Trade, as well to Maſters who reſide in the ſaid Hoſpital, as to others abroad. Such of the Boys, as they find of good wits and otherwiſe capable, are bred up in learning, and become *Clergy-men*: or elſe, as well they, as the Girles, are provided for in Religion at the charges of the *Hoſpital*, if they have a will and inclination to that holy courſe of life. The reſt are diſpoſed of to ſerve ſome perſons of quality. The boys which have learnt any trade are helped to paſs Maſters. And the Girls are aſſiſted with ſome certain

ſumme

ſumme of money to marry them. And being come to lawful age, what ever they may have brought with them is reſtored to all of them in general without limitation. They are cloathed in decent apparel of a Violet colour. There are at this day ſome two hundred in the houſe. And beſides thoſe as many as make up in all about two hundred and thirty or two hundred and forty at nurſe. To all theſe the common Charity of *Paris* give ſubſiſtance.

Such proviſion made for the poor fatherleſs children of *Paris*: yet there were abundance of others in, and about the town, who had both father and mother, and remained yet in a more lamentable condition than thoſe that are deprived of them. Theſe might periſh indeed through want of ſuccour, yet being in their baptiſmal innocency they would be eternally happy. Whereas theſe others by their neceſſitous and wicked parents are trained up in idleneſs, ignorance and malice, their parents own trade (made their miſerable child's portion); and by that bad art, to which they needed no Maſter, they become able cheats, cut-purſes and thieves; and ſo by that accurſed trading often gain a halter and hell to boot. The *Provoſt* of the Merchants and Magiſtrates were excited, by this probable occaſion of future miſchief to the City, to ſtudy the prevention of it; and to turn a threatning miſchief, to a preſent mercy: Which was done as follows.

Two noble *Germans*, as it ſeems to be intimated,

mated, had long ago purchaſed two Acres of land near St. *Deniſe*'s Gate, out of a pious deſign to lodge poor Pilgrims, who coming weary might ſooner meet, with a lodging, than, in a manner with the town it ſelf. To this purpoſe they raiſed from the ground a noble fair Hall (together with ſome other buildings) of twenty one fathome and half long, ſix in breadth, and four in heighth within. This in tract of time being put to idle, impertinent and even prophane uſes, the *Parliament* and Magiſtrates, out of their wiſdome and charity, reſcued it out of prophaneſs, and applyed it to the work of mercy, for which it now ſerves. *viz.* They took all the Boys which paſſed ſeven years of age out of their poor and ungodly parents hands, and placed them in this *Hoſpital*; the care whereof was committed to five honeſt and able Burgeſſes, who provided them of men and maids to ſerve them. As all beginnings are weak, ſo was this in particular. Their ſmall beginning ſtock would hardly reach to two meals a day, till the Charity of ſome Burgeſſes added to their ſmall pittance. They are clad in blew Coats and Capps, and the place affords them food and inſtruction till they grow up to years of diſcretion: and then they are bound Apprentices to certain Journey-men of divers trades; who to this purpoſe are admitted to live in certain houſes, all within the compaſs of the Hoſpital for certain years, and by that means to paſs Maſters. A Priviledge which the town allowed

allowed of for the good of those poor Children, who by this means are enabled to gain their livelihood honestly by their labours, without being a burthen, or a mischief to the town *&c.* They amount at present to the number of one hundred and fifty.

CHAP. VIII.

Of the Hospital of les enfants rouges, *or,* God's Children, *as a King of* France *would have them called: in the Street* Portfoin *near the Temple: And of the Hospital called the* Misericorde, *or,* Work of Mercy.

PRovision being already made for poor Orphans of *Paris*, as well Boys and Girls, as also for Boys taken out of the hands of wicked parents; still new inventive Charity sets up another Hospital, for the assistance of other fatherless and motherless boys, of the villages round about *Paris*, being about ten or twelve years of age, or under. This blessed work was founded by that vertuous Lady *Margaret* Queen of *Navar* and Dutchess of *Bar*, whom *Belforest* stiles the mirrour of the Ladies of her time. To this the Charity of good people contributed, and in tract of time built a new Chappel and other lodgings.

These are clothed in red to intimate Cha-

rity: and as well these as the Blew-boys gain part of their livelihood by carrying Torches at the funerals of such as desire them. They are now only about the number of forty.

Of the Hospital called the Misericorde, *or, Work of Mercy.*

Monsieur *Anthony Seiguier*, the second *President* in Parliament, was the noble *Founder* thereof extending it self to the number of one hundred Girls, who are plentifully provided of all things necessary. So that certainly this Charity could not mount to less, all things considered, than to thirty or forty thousand pounds sterling.

In the first place he raised them a fair and regular house from the ground, with a very decent and competent Chappel thereto adjoining. The house consists of three quarters (a body as it were and two arms); the fourth quarter being industriously left unbuilt, to receive the morning Sun, and so to afford a wholsome air to those young children. It contains in the first story (the lower rooms being imployed for Refectory, Work-house, Kitchin, Wash-house and other offices) four great Chambers singularly well peirced and aired: in every one whereof there are twenty five iron beds, with white coverlets, each one having her bed apart.

They are modestly, handsomely, and wholsomely attired in Violet cloth and decent linnen,

nen, and well fed. Secondly, He hath ordered that they shall all of them be such as want both father and mother, Natives of *Paris*, town or suburbs; begotten in lawful marriage, and destitute of all assistance.

Thirdly, They must be six or seven years old before they can be admitted; where they are entertained till they be twenty five (unless haply they have leave for their own advantage to go to some religious house which desires them, or to some good Lady, Gentilewoman, or Burgess to serve them, or to learn some trade by their means and assistance) and furnished with all necessaries. They have over each Chamber a Mistress to keep good order among them, and to breed them up in vertue and all convenient works, under the conduct of a grave Governor, and learned Doctor of *Sorborne*, the chief Governor thereof.

Fourthly, At their departure, the house allowes each one an hundred Franks to help to settle them in the world, in marriage or otherwise.

Finally, The wise Founder of it bequeathed it to the direction and care of divers Councellors and Masters of Requests, whereof a person of honour, Mr. *Monthalon*, was the chief in his kind; as a grave and learned Doctor of *Sorborne* is always to be the chief and immediate Governor, especially in Spirituality: The first President of the Parliament and the Procurator general are also Sur-intendants (*honorarii*) of this place.

CHAP. IX.

Of the Hospital in St. German's *Suburbs, called* la petit Maison. *Of the Hospital of the three hundred Blind-men, called* Quinze vingt. *And of the Hospital called, The* Providence.

THE Children of both Sexes being well provided-for as above, the Charity of the good Magistrates was called to the care of poor aged and distressed persons, as well men as women, whose age and impotency hindred them to gain their living. They are divided into two quarters, the men living apart from the women. This House was for the most part as well built as endowed by the bountiful Charity of Mr. *Boulencour*, Counsellor to the King, and *President* of his Chamber *des comptes*, who erected many lodgings and chambers for the lame and impotent *&c.* They are furnished with meat, drink, and all things necessary, from the grand *Bureaux des pauvres*, as it is commonly called; which is in effect the great Court of Audience in order to works of Charity, of which I intend to make a particular description hereafter.

Further this Hospital receives poor Vagabonds, as well Boys as Girls, who have gotten

ten ſcald Pates by lying in the ſtreets, or under Shop-ſtalls, or otherwiſe; who are diligently dreſſed, purged and frequently cured, as it hath happened to above two hundred in this place.

Here are alſo received poor Women, who are ſubject to the falling ſickneſs, as alſo others who are diſtracted and run up and down the ſtreets in a frantick manner; who yet by good uſage are often in length of time recovered to their wits. The grand *Bureau de pauvres* provides this houſe with a Governor, who is at preſent a very able Surgeon; who out of his ſingular charity makes choice to dwell amongſt thoſe miſerable Creatures, the better to be able to aſſiſt them.

And he is ſo far from inriching himſelf by his loathſome practice, that contrarily he freely ſpends his own fortunes upon them, in making many Medicaments and compoſitions, with hopes to cure their deſperate infirmities, as it often happens; or at leaſt to ſolace their pains. This good man hath another of the ſame profeſſion, to aſſiſt him in that bleſſed imployment. He liveth near to the place, and fails not to be with them every day, or even as oft as he is called-for, to apply the remedies, which the other provides according to his order.

And whereas this place ſerves alſo for a houſe of correction, there are two priſons to tame incorrigible perſons; and to that effect there are four Porters taken out of charity (by reaſon

of

of some infirmity) as the rest are, who are ordered to watch over the comportments of the poor, in point of words or actions, or any inveterate vice they may have contracted in their rude Education; and accordingly to apprehend them by the Governors direction. This is not one of the least Charities of *Paris*, by reason of the strange subjects they are to deal withal, whereof some through their decrepit age need continual assistance, others in respect of their irregular and accidental diseases must always have eyes upon them: others want wit either to assist themselves, or to render themselves capable of assistance without much labour. And others finally through their rudeness and incorrigibleness deserve no assistance at all, unless Charity taught Christians to render good for evil, and to serve Jesus Christ in the worst of his members.

Of the Hospital of the three hundred Blind-men, commonly called the Quinze-vingt.

That great King and Saint *Lovis* the ninth was the first Founder. The first occasion of it, as is delivered by *Belleforest* in the first Tome of his Annals, was the misfortune of three hundred Gentlemen, who having been left *Hostages* in the Holy land by the said King, were treacherously and cruelly sent home to him with their eyes put out; for whom he made this place. He built them a large Church in a place, as then a wood, which he enriched with

with many holy Relicks: Whereof the moſt precious are, a Peice of our Saviour's *Croſs*; Bones of St. *Stephen*, and St. *Lambert*; a Peice of the ſame St. *Stephen* firſt Martyr, as alſo of St. *Matthew* the Apoſtle, and St. *Blaiſe*: Bones of St. *Laurence*; Bones of St. *John*, St. *Paul*, St. *Martin* and St. *Hillary*, with many more.

The Hoſpital called the Providence,

Was founded by that moſt incomparable Queen Regent, *Anne de Auſtrice*, beſtowing a Houſe and ſpacious garden upon the Inhabitants, ſituated in St. *Marceaux* Suburbs, and erecting it into a Seminary; where there are always about eighty in number. In this are ſettled a company of grave Maids; who live moſt regularly and exemplarly in ſecular ſtate, being very gravely and modeſtly attired after the manner of good widdows in the world. Their bleſſed imployment is to receive *gratis*, inſtruct, and direct (in order to their preſent and future happineſs) certain poor Maids, who are deſtitute of parents and means: and conſequently run great hazard, to loſe that which can never afterwards be recovered; and to be put withal, together with that irreparable loſs, into the high way of perdition. Meanwhile all the other pious inventions of *Paris* had not reached to the prevention of this danger. For however there are multitudes of Hoſpitals for the education of poor Girls of a meaner condition

dition: yet theſe here, to whom the Queen Regent extended her charity, being for the moſt part Gentlewomen of noble extraction and condition, Hoſpitals would but very ill ſuit with hearts born to better; which according to humane frailty fleſh and blood cannot eaſily forget.

It was her care then and liberality which provided them of this ſafe *Sanctuary*, where they are ſecured from the arrow flying in the day, from buſineſs walking in the night, from invaſion, and the Mid day devil. And while they happily live in this holy vacancy from danger, they ſo improve themſelves in vertue and good works, that ſome of them become capable thereby to be admitted into ſome charitable Monaſtery: others in time meet with marriages ſuitable to their conditions: and ſome finally by their ripeneſs in vertue, and care to follow the footſteps of their Miſtreſſes, are judged fit to be made Miſtreſſes themſelves, and to remain there to exhibite the like Charities to others, as they themſelves have received.

CHAP.

CHAP. X.

Of the Hoſpital named la Charitie, *in St.* German's *Suburbs.*

THis Hoſpital is governed by a company of Religious men, of the order of a Holy man called bleſſed *Jean de Dieu*, or *John of God*; the firſt Inſtituter of the ſame, under the *Rule* of St. *Auguſtine*. They add to the three eſſential Vows of Religion That of ſerving the ſick all their life long. The extent of their Charity goes thus far, That they admit of all poor, ſick and wounded perſons of the Male Sex, without exception, ſave only ſuch as have incurable or contagious diſeaſes.

The Hoſpital it ſelf is nobly built, well ſituated, and as neatly kept, as moſt private houſes in the town. What is wholly deputed to the uſe of the ſick conſiſts of three long Galleries or Halls; whereof the greateſt contains eighty four handſome beds, with decent curtains, and is eſpecially imployed to receive honeſt poor *Burgeſſes*, whoſe houſe it may ſeem to be (ſo ordinarily are they lodged there.) The ſecond is furniſhed with thirty two beds, equal to the former, and it is wholly alotted for wounded men.

The third contains twenty two beds, and

is for young Boys who are cut for the Stone.

As to their manner of receiving the ſick, it is full of humility and mildneſs. At their arrival one of the Religious waſhes their feet, which was the ancient and good manner of Hoſpitality. Then they are laid in a bed alone, as all the reſt are (ſave the little children) with fair clean ſheets, clean ſhirts, pillowbeers, night-caps, and a table napkin, as alſo a night gown, pantobles, a baſin to ſpit in, and a pot, and a cup to drink in. Their manner of treating the ſick is to have them viſited by the Doctor every day once at leaſt, accompanied by the *Infirmarian*, the *Apothecary*, and the *Surgeon*, who orders what Phyſick they are to take, what to eat, drink, &c. And ſtill from three hours to three hours they take ſomething or other to refreſh and comfort them; as new laid eggs, broth, a coulis, jelley, or comfeitures. In fine thoſe good Religious never deſert them day, nor night, but watch with them by turns.

For the good of their Souls, they are adviſed upon their firſt coming to prepare themſelves to make a general confeſſion, as the moſt excellent and neceſſary remedy; God's merciful providence oft permitting our corporal ſickneſſes, for the cure of our ſpiritual infirmities. Either then preſently, in caſe they be dangerouſly ſick, or at leaſt the next day, they receive the holy Communion, which is brought to them by the Prieſt, before Maſs, being accompanied by all the *Religious*, which go all pro-

proceſſionally (with wax candles in their hands) ſinging the *Pange lingua*, and *veni Creator*. Afterwards they hear Maſs every day, which is ſaid in the ſame place, with many other *Anthems* and Prayers ſung by the Religious. They are alſo taught their Chriſtian doctrine, thrice a week; and beſides that a Religious is appointed to inſtruct them more particularly in point of their Prayers, the Sacraments, *&c.* Before dinner and ſupper they are ordered to ſay *Pater*, and *Ave*, for their *Benefactors*, while the Religious recite the Pſalm *Miſerere*, and *De profundis*; and then they waſh their hands, and hear the Bleſſing of the Table ſaid with a loud voice. When any one is dangerouſly ill, and drawing towards his Agony, all the religious are called together by ringing the Bell, and come with lighted Tapers in their hands, to ſay the Prayers appointed by the Church in ſuch circumſtances. That done there is a Religious left with them, to aſſiſt and comfort them till death. Being dead they are decently brought out and buried: all the Religious being preſent, with lighted Torches in their hands, who ſay the *office for the dead*, and ſing the Maſs of *Requiem* for the good of their Souls. And indeed all things are ſo well diſpoſed in this place, and even ſo gently, regularly and religiouſly as to all conveniences, which concern either body or ſoul, that not only good *Burgeſſes*, but withall, perſons of great quality make choice of it in their ſickneſs. And ſome of them were ſo

much edified with that religious treatment, that a pious Knight of *England* returned home ſo well ſeaſoned with the agreeable odour of that excellent Charity, which he ſaw done to any without exception, that by his laſt Will and Teſtament he bequeathed nine hundred Livres to that bleſſed place.

CHAP. XI.

Of the Hoſpital General.

THis Hoſpital is called but one (*Hoſpital General*) but branches it ſelf into ſix vaſt places. That which bears the name, and has the Sur-intendance of all the reſt, is ſituated in St. *Victor*'s Suburbs (cloſe by the *Abby* of that name) and is known by a more particular name, our *Lady's of Pitty*; which the Maſters and Adminiſtrators of the place built, having to that purpoſe bought divers houſes and gardens, and alotted them all, to receive, lodge, and nourish poor old women and young girls, whereof there are at this hour twelve hundred and odd.

The Hoſpitals depending upon this, are the *Salpetriere*, *Biſceſtre*, *Scipion*, the *Teigniery*, and the *Savonnery*: In which ſix places, above eight thouſand poor Creatures are contained and maintained at preſent, by the care of the King, and the Magiſtrates, and the free and com-

mon Charities of all the people, which is received in ſmall trunks or boxes, placed in Churches and Shops all the town over.

The *Salpetriere* is far the moſt ample of all theſe places, being built from the ground in a fair and regular Quadrangle, and is capable of four or five thouſand perſons. It is finely ſituated in a Meadow by the river ſide, over againſt the *Arcenal*. It was eſpecially deputed to the uſe of Vagabonds and Beggars, which importuned and infeſted all *Paris*, whither they ſwarmed from all the Provinces. It is divided in the uſe of it into three quarters. One quarter is imployed to lodge poor families, not otherwiſe able to live. Another for men who are obliged to work according to their abilities: And the third for little Girls even from two years old.

Scipion is in St. *Marceaux* Suburbs, and is wholly imployed in a work of ſingular Charity: *viz.* Poor women with child, who have not means at home to be brought to bed, are freely received there, brought to bed and lye in, being provided of Nurſes and all things fitting in ſuch a condition.

The Caſtle of *Biceſtre* is an ancient building ſtanding a little out of St. *Victor*'s Suburbs. It is for thoſe who have ſtrength and ability to work. There are in it at this time about eighteen hundred men, who are kept cloſely to the exerciſe of their divers trades.

The *Teignery* is in St. *German*'s Suburbs; and is imployed to keep one hundred and twenty, who

who are troubled with skal'd heads. As the *Savatery* is alotted for the charitable entertainments of ſixty poor ſickly boys.

Now as this is the thing of moſt publick and general concern of all the reſt, as being a royal Eſtabliſhment, and royally endowed by his Majeſties liberal Conceſſions in many kinds; and as the end of it is, not only to relieve the poor for the preſent, but to prevent poverty and beggary for the time to come: great Art and Induſtry is uſed, to train up the younger ſort in ſuch manufactures as may always afford them an honeſt livelihood: and others who, though ſtrong and luſty, and well able to work, yet chooſed rather to live in idleneſs, and beg their bread, are now taught and forced to gain it by their labours. Which that it might be followed without any interruption, it is ordered by publick authority, that when any of them happens to be ſick they are tranſported to the *Hoſtel Dieu*, that general *Refugium Afflictorum* which never refuſeth any. Hence it is that the greateſt Officers of his Majeſties Court of Juſtice, Magiſtrates, *&c.* are intruſted, and take a religious concern in the menagement of this vaſt work, in quality of honourable Surviſors, having ſtore of able, honeſt, and intelligent *Burgeſſes*, to put in execution what by their frequent aſſemblies and conferrences is found moſt conducing to the publick welfare.

And no leſs care is taken for the ſpiritual advancement of thoſe lazy Vagabonds, who were

were too neglectful of their Souls good, and would willingly have loitered it out in the ſtreets and by-corners, with too probable hazard of eternal perdition; had they not been forced in, according to the Goſpel, with fair hopes to gain the day-penny of Beatitude. This care is principally left to the wiſe conduct of a *Sorborn* Doctor, of great learning and vertuous reputation, his name is Mr. *Polier*, Governor of this Hoſpital in chief, Director of the *Viſitation*, and of the *Carmelites*. He humbles himſelf to take a place, and live among theſe Beggars: which as it is a place of little ſplendor, ſo proves it to him of leſs emolument; ſave only that it affords him full utterance for ten or twelve thouſand franks a year, which he ſtood poſſeſſed of in patrimony or benefices before he embraced that dear beggarly preferment. He has the ſollicitudes of all the ſix places upon his own ſhoulders, being aſſiſted with a matter of twenty pious Prieſts, who inceſſantly under his directions preach, teach, inſtruct, comfort, confeſs, communicate, *&c.* Here it muſt not be omitted to God's Glory, and the Honour of thoſe excellent Ladies of Charity, ſo often mentioned above with deſerved commendations; That they were the firſt Movers to this vaſt work; by whom Mr. *Vincent* was often in their weekly charitable Aſſemblies ſollicited, yea importuned to give way to, and accompany, their zeal in that kind. But his grave counſel ſtill was, That they went too faſt a pace for him (whoſe

cuſtome

cuſtome was to walk ſlowly) to keep company with them. That it was a buſineſs of ſo great importance, and ſo vaſt extent, whether one looked upon the manner how to compaſs it, or the means to maintain it, that it required a long and mature deliberation. For the reſt, that he was ſingularly edified with their zeal, and infinitely bleſſed God in it. The firſt Lady that ſpoke freely offered towards this great work fifty thouſand Livres.

The ſecond was ready to oblige her ſelf to give three thouſand Livres annual rent. In fine they aſſured him again and again that there ſhould be no want of means, ſince many Ladies of their acquaintances were reſolved to contribute in a very large meaſure.

Whereupon Father *Vincent* had recourſe to the Queen Regent, and obtained of her free Charity the *Salpebry* (as he had before the Caſtle of *Biſceſtre*) which he and thoſe vertuous Ladies, upon better conſideration and ſecond thoughts, freely conſigned up into the hands of the Magiſtrates, who had not only ſtronger arms (for ſtronger and more couragious hearts they could not have) to weald ſo heavy a frame, but by their power withall they were able to call many hands to lighten the burthen. Meanwhile theſe noble Ladies threw notable ſummes into theſe ſtronger hands; not much caring by whom, ſo God's work were done. And by their own and the good Fathers care and coſt a great quantity of linnen beds, and other moveables, toge-

ther

ther with ten thousand Shirts by number were provided for God's new House-keepers, and to make the poor welcome.

They opened their hands to the needy, and stretched out their palms to the poor: Let their works praise them in the gates of heaven.

CHAP. XII.

Of the great Hospital called l'Hostel Dieu, *or*, God's House.

THE perfect Description of this vast Family is of a work rather to be admired, than to be expressed to the full. It is a Sea which still so ebbs and flows, that it is continual high-water, still a full Sea there.

Scarce a day in the year passes, but there are fifty, sixty, eighty, or sometime a hundred new Commers; and haply too a like number may depart to make place for their poor neighbours, whether as being recovered and sent back to their own houses, or dead and sent to their graves. In a word, this Sea is ever so growing, and so grown, That twenty at least, or twenty five, thousand come and return, or dye in a years space.

Those of any Country, or Religion, or Age, or Sex, or sick of whatever disease, excepting the Pestilence (who necessarily are excluded

for the ſafety of the reſt) are here equally admitted. They rather laying two or three poor boys in one bed than refuſing any. Their ordinary numbers are always vaſt; they have rarely leſs than ſeventeen, or eighteen hundred, often times two thouſand, nay ſometimes they paſs three thouſand; as I was certainly informed by one of the Doctors thereof. Yet that great *Proviſor*, who with five barley loaves and two fiſhes could ſatiate a far greater multitude in the wild Deſart, can when he pleaſeth, and doth in due time, open the hearts and purſes of the good *Pariſians* to feed thoſe huge numbers of his diſtreſſed members. And however their conſtant annual Revenues mount to an immenſe ſumme; *viz.* to two hundred fifty eight thouſand three hundred and thirteen Livres French, as it is ſtated by the Adminiſtrators of the place, yet are they ſtill obliged to lift their hands up to their heavenly foſter father, for ſixty ſeven thouſand three hundred Livres (ſometimes leſs, ſometimes more) in common years, which yet out of his ſingular mercy never fails to riſe out of the free charity of particular perſons.

As for the firſt and principal Founders or Benefactors of this place, as it is found in the Antiquities of *Paris*, in the year ſix hundred and ſixty, St. *Landry* the twenty eighth Biſhop of *Paris*, in the reign of King *Clovis* the ſecond, was the firſt who put a hand to this holy work, now called *God's Houſe*, where he nouriſhed the poor out of his own Revenues.

In

In the year 1258 (according to *Gaguin*) St. *Lewis* King of *France* imployed a great ſumme, to inlarge the ſaid Hoſpital, and to augment the Revenues thereof, as ſaith *William Nangis* in his life. The Chappel was built by a Burgeſs of *Paris* named *Gudart Mocreux*, as appears upon a plate of braſs in old rhimes.

In the year of our Lord 1535. Chancellor *Pratte*, who was afterwards Cardinal, and Legate in *France*, made this Hoſpital be very much amplified by the addition of one ſpacious room, which is called the Legates Hall. He gave withal a great ſubſtance to maintain the poor of the place, the Religious women who ſerve them, and the Surgeons, Doctors, and to buy Phyſick.

In the year 1602. King *Henry* the great cauſed the great and little Hall of St. *Thomas* to be re-edifyed. They were begun the foreſaid year, and were finiſhed in the year 1606. together with the three maſſy Pillars which were raiſed out of the River.

Thus by many hands and ſundry additional endeavours at divers times it grew up at length into a huge bulk; yet for all that, it was neither anſwerable to their large hearts who have the care of it, nor to the vaſt number of the poor and needy which continually ſuper-abounds. Whereas therefore the Land could afford them no Elbow-room, the place being limited on all ſides (*viz.* with two ſtreets, our Ladies Church, and the river) they forced the River to afford them place by making a

bridge over the back of it, upon which they have gained a fair large and long Gallery, and by that again they discovered a way open to a greater inlargement: for having purchased a company of old buildings on the other side of the water, they raised upon their ruines a stately vast, and even a royal, quarter consisting of three most spacious Halls, all of hewn stone. Nor are these and the old Halls divided by the River, but it is even it which affords a fair large Court in the middle of them; which is no less agreeable to the eye, than useful for the sick to take the air, and to air the whole house. All the ancient building consists of four great Halls and seven Offices.

The Legates Hall, and the New Hall, are appointed for sick women. The Hall of women brought to bed is assigned for their lying in. The Hall of the Infirmary is alotted for men that are most sick.

The Office of St. *Denise* is for those that are wounded. The Office of St. *Thomas* for sick men.

The Office belonging to Dame *Prioress*, and three other Religious, is imployed to wind the Dead.

The Office of the Wash-house is used to dry the Linnen of the sick and that of the Community.

The Office of the Watchers for those who watch with the sick fifteen nights together.

The Office of her who keeps the Trunck and the Relicks, and dresses the Church for that use.

The

The Office of the Porter is deputed to receive the ſick, to ſee them viſited, lodged and confeſſed. who is withal to give out bread and wine for them.

There is alſo an Apothecary where Ointments, Salves and medicinal Druggs are kept in a readineſs.

A great Waſh-houſe for all the Clothes in general.

A little one where thrice a day they waſh the Linnen of ſuch as are more grievouſly ſick.

The Veſtery out of which the ſick are furniſhed with beds, which yet might rather be called the traſh-houſe, wherein all the poor peoples riches, I mean their raggs, are kept for their uſe.

There are alſo many more places for the Prieſts (who are ten conſtantly, beſides many others, who out of their particular devotion come frequently to inſtruct and comfort the ſick) and domeſtical ſervants *&c.* as every one will eaſily conceive. There are alſo four Drs of Phyſick entertained in ordinary with Surgeons to the number of twelve.

As for the number and quality of thoſe who tend the ſick: all the Halls and Offices, and all theſe multitudes of ſick and lame creatures, are looked to, tended and provided for, by the painful and perpetual labours of about a hundred vertuous Nuns of St. *Auguſtines* Order (who make their ſolemn profeſſion of three *Vows*, of *Poverty*, *Chaſtity*, and *Obedience*, in the preſence of the Dean and Canons of our bleſſed lady, who have all ſpiritual and temporal juriſ-

jurisdiction in this place): These few Religious Virgins (few I say compared to the vast numbers of the sick) freely renouncing their own liberty, and all hopes of worldly preferment, to become the *servants* of the most poor despisable servants of God: that I may not say their *slaves*, since a more abject and slavish life can hardly be devised. Whence *Boteras* an ancient Poet, admiring the charity and constancy of the said Religious women, who serve the sick amidst so much filth and infection, expresses himself in four Latine Verses to this effect.

They make themselves the Slaves of sick and lame,
To dress the loathsome sores we scarce dare name,
Their Balm is Gore; their Civet, festered wounds,
Hence th' odour of their Vertue more abounds.

They wash all the clothes of those multitudes of nasty goary impotent, and even too often impudent, people, even in the most rigorous cold of winter; then they stand in the river all the day long in great stiff boots, not unlike to those of Fishermen, be it frost or snow, with their Beetles in their hands, being many times all garnished round about their habits with Icicles.

Further they must every one in their turns serve them with their meat, drink, and all things necessary. They must turn and wind them in their bed, make the same, dress their scabs, and wounds &c. watch them amidst the

the gaſtly horror of the night, where Death is domineering in the Hall round about them: Finally aſſiſt them dying in great numbers, wind their dead bodies, and ſend them to their Graves.

This ample Charity conceived alſo that it was not enough to relieve poor people in their ſickneſs, and to ſend them home being pretty well recovered to make place for others, according to the neceſſity of the place: unleſs their Charity provided further for their future well being, and re-eſtabliſhment in their accuſtomed ſtrength and vigour; relapſes being frequently found more dangerous than the ſickneſs it ſelf. Hereupon it was, that thoſe conſiderate perſons took a houſe not far diſtant, where thoſe new Convaleſcents have liberty to paſs a longer time in that freſher air, and ſo wholly to confirm their ſtrength.

The Good Siſters of the *Hoſtel Dieu* have yet two houſes more, which depend upon their charitable aſſiſtance; *viz.* St. *Lewis* in St. *Laurences* Suburbs, a moſt ſpacious, magnificent and truly King-like Building, whoſe Majeſtical aſpect ſpeaks the greatneſs of a royal *Founder*, *Henry* the Great.

And another called *la Santè*, a little diſtant from St. *Marzeaux* Suburbs. And they are both alotted to the relief of poor people, who may chance to be afflicted with the plague, whom theſe good Souls have the heroical Charity to tend.

In their ordinary imploy in their *Hoſtel Dieu* they

they freely give themselves over to the most abject and slavish life imaginable. But in this they sacrifice up themselves to the most dismal death possible. So that they put the highest rate upon their Charity that man is capable of, as is made good by our Saviour himself, *no man hath a greater Charity than to give his life for his friends.*

CHAP. XIII.

Of the Hospital called Our Ladies *of the* Incurables.

THere is also an Hospital founded on set purpose for the poor *Incurables*; where if Christian Charity cannot cure their desperate diseases, she may at least solace them in their continuing afflictions. And this blessed office of Christianity is performed with so much sweetness and affectionate care in this place, that those poor desolate creatures observing that they suffer not alone, but that their brethren in Christ bear a part of their burthen with them by compassion, they seem to be half cured.

The illustrious person who first invented and founded this heavenly habitation, seconded by the bountiful liberalities of his pious Majesty *Lewis* the thirteenth, who freed them not onely of all duties belonging to the Crown, but

but also gave them his Rights of Entrees of Wine &c. together with a general exemption from all subsidies and impositions &c. This illustrious Patron, I say, was the most religious and eminent Cardinal *de Rushfaucaud*, who lived, beyond the ordinary course of nature, to see a good part of this design on foot. To which he contributed bountifully. *viz.* He endowed the place with a yearly rent in *perpetuum* of three thousand and six hundred Franks, or three hundred and sixty Pistols, and laid down wherewith to build a fair Church and two Halls in the year 1637.

The place fixed upon for this most agreeable work was in St. *German's* Suburbs, in a most healthful and delicious air, consisting of no less than ten acres of ground in one fair peice. There the vast Charity of *Paris* finds a large field to dilate it self upon. And in very deed it seems it will meet with work enough for a long time, since, as I am told, the Design is to build eight or ten fair large Halls, all to be furnished with beds, as we see at present, with comely white fustian curtains, with each one a straw bed, a feather bed and a good quilt, together with an Altar to every Hall, where those impotent people may hear Mass in their beds. Of all these designed Halls there are as yet only four perfected.

The excellent Administrators of the place are yearly improving the Revenues, as well by common Charities, which by their singular industry and dexterity they procure, as by

the addition of their own means, one of them paying fifteen hundred Livres French, or one hundred and fifty Piſtols for himſelf and his man *per annum*, and freely contributing as much more yearly out of pure Charity, beſides three thouſand pounds which he gave the firſt year to plant and beautify the garden. So that their purely charitable and ſucceſsful labours, together with their own liberalities, heighten their hopes to ſuch a degree, that they confidently propoſe to themſelves to extend that pious foundation, which was firſt made for a dozen onely (ſix men, and ſix women) to four hundred. Nor will it be much to be doubted of (if God grant life to thoſe admirable Proviſors, in whoſe management the place now flouriſhes); ſince by their care, liberality, and proſperous endeavours they have already in a few years multiplied twelve, to one hundred and ſixty, which are entertained at preſent. And indeed God's Bleſſing hath already ſo viſibly appeared upon this holy foundation that ſince the year 1637, till this preſent year 1666 (the year wherein this relation was firſt publiſhed) it is augmented by the Charities of *Paris*, in point of buildings, to the value of five hundred thouſand french Livres, and as much more in foundation of beds, making in all a french Million, beſides ſixty thouſand Livres in annual Revenues. That part which relates to the bodily care of the Incurables, and the continual aſſiſtances which are neceſſary for thoſe poor creatures which are incapable

in

in the leaſt to help themſelves, is performed by good young-men (as to the poor men) who out of Devotion ſubject themſelves to that abject imployment, taking a reaſonable conſideration for that holy and hard ſervice. And as to the women, there are modeſt Secular Maids, who comply with the like good offices with much religion, ſweetneſs and compaſſion.

The other duty, which concerns their Souls, is abundantly diſcharged by the continual ſollicitudes of a company of moſt pious Prieſts, who live in the place, to be ready upon every call; and who are ſo abſolutely free from all ſelf intereſt that they pour out their own ſubſtance in that Chriſtian Service, in lieu of gathering together any riches thereby. Witneſs Mr. *Deſpond* the Vicar, who hath the chief charge of the Spirituality of the place, who out of his own Patrimony (in a few years that he hath lived there) hath given to the houſe above twelve thouſand Livres; with intention to leave his fair and well choſen *Library*, which is worth ten thouſand more, for the uſe thereof. In a word the beautiful contrivance of the whole building, the excellency of the ſituation, and the odour of the admirable Charity practiced therein, delightfully allures perſons of great worth and honour to reſide there, Abbots, Counſellors, *&c*: Who, after they have given ample teſtimonies of their abilities in profitably ſerving the publick the beſt of their years, know to make a holy retreat, and to ſacrifice up the honourable reſt

of what they ſometimes were, to God alone in that devout Sanctuary, where they build themſelves noble quarters during their lives, to be left to the Hoſpital as Monuments of their Piety after their deaths.

Moſt worthily may be added to theſe that moſt famous Biſhop of *Beſay*, that Lover of the poor and poverty, which he truly practiced; for tho he did not actually live with them, yet did his affection and approbation always accompany them, his ambition, as he oft ſaid, never going higher than to be reputed a poor *Chaplain* of that holy family: Hence he left them what he had, and the relicks of what he had been to be interred in their Church. *Requieſcat in pace.*

CHAP. XIV.

Of diuers other Charities, which cannot ſo well be particularized.

THere are many other excellent works of Charity exerciſed in *Paris*. As in that Hoſpital of the *Racquet* in the Suburbs of St. *Anthony*'s, which depends on another in the Town behind the *Place Royal*; governed by a company of good *Nuns* of St. *Auguſtine*'s Order, who receive a many good *Burgeſſes* in their infirmities and incommodities, and treat them with much charity and goodneſs, affording

ing them handsome beds, good diet, and all things necessary.

There are other two houses; effects of the late Charities of *Paris*: the one for men, and the other for women newly converted.

The first in St. *Victor*'s Suburbs; the other near St. *Eustache*'s. They are taken in, and maintained *gratis* for three months space at least, to be thoroughly instructed and constantly setled in the truth.

God so blessed the pious endeavours of a good Lady called Madam *D' Eslang*, among the good people of *Paris*, That she has procured subsistance for two hundred and fifty poor young Maids (which her care hath gathered together); who by her grave prudence are modestly and christianly bred, and carefully kept out of harms way; to which that Sex and those green years are but too incident.

Multitudes of Girls are taught (for meer Charity) to serve God, to read, to write, to work divers kinds of works, whereby they are enabled to become good Housewifes at home, or to gain their liveli-hood among the Merchants: Taught as well in Religious houses, especially the *Ursulanes*, whose proper Profession it is, as in divers particular Congregations (which are common all over *Paris*) where good Widdows and ancient Matrons devote themselves to that pious care.

To conclude, poor distressed people of the general Hospital, the otherwise deserted Gally-slaves, and the desolate Prisoners, often experience

rience the comfortable visits of the noblest Ladies of *Paris*: who solace the first with their affable and pious Discourse; and oftentimes deliver the later by paying the summe for which they were imprisoned.

One of the most principal of pious Works being, the building Churches for God's publick Service, and houses of Religious, by whom he may be more constantly, and without all secular distractions, adored. The City of *Paris* for these is much renowned, the Catholick *Piety* of which in thirty years space hath produced at least forty considerable Churches and Chappels with fair Monasteries to the most of them.

A particular Catalogue *of which is here exhibited.*

In St. *James*'s Suburbs are these which follow.

1. *The Institution of the*
2. *Port Royal.* (*Oratory.*
3. *Vall de Grace.*
4. *The Fuliantines.*
5. *The Ursulines.*
6. *The Visitation.*

In St. *German*'s Suburbs.

7. *Calvaire.*
8. *The Carmes*
9. *The Jesuites Novitiate.*
10. *The Misericordia.*
11. *The Dixe Vertue.*
12. *Chasse Midy.*
13. *The Incurables.*
14. *Belchace.*
15. *The Jacobines.*
16. *The Petits Austines*

In St. *Mercel*'s Suburbs.

17. *The Misericordia.*
18. *The Pitie.*

In

In the *Univerſity.*

19. *St.* Stephen's *re-edified a New.*
20. *The Sorbon.*
21. *Clermont.*
22. *St.* Nicholas *now making all a New.*
23. *Bons Enfants.*

In the Iſle *de Noſtre Dame.*

24. St. *Lewis.*

In the Iſle *de Palais.*

25. *The Barnabites.*

In St. *Honories* Suburbs.

26. *Villeveſque.*
27. *Conception.*
28. *The Aſſumption.*
29. *The Feulliens.*
30. *St.* Roch.

In the *Town* it ſelf.

31. *The Oratorians.*
32. *The little Auguſtines.*
33. *The Nuns of St.* Thomas.
34. *The Carmelites.*
35. *St.* Euſtace *re edified.*
36. *The Carmelites, rue* Chapan.
37. *The Jeſuites, rue St.* Anthony.
38. *The Viſitation, rue S.* Anthony.
39. *The Minimes.*
40. *The Carmes Mitigez.*

Now if thus much be ſaid for the *Piety* which appears in the Walls, what might not juſtly be ſaid for the religious lives of the heavenly Inhabitants? Who endeavouring to follow the Evangelical Counſels (which certainly were not given by Wiſdome it ſelf to fall fruitleſs to the ground; to be neglected by all men,

to

to be imitated by none;) of a more perfect way of life than the meer keeping the Commandments (as these oblige all men under penalty of sin) went and sold, or abandoned, all that they had, and all that they could hope for in this world (to become thereby the poor of Christ, and take up their Cross, that is a penitential life) gave it to the poor, and followed him; by imitating his divine chastity, poverty and obedience, as far forth as by his grace they are capable thereof. Who have but one heart and one soul in our Lord, one common habitation, one purse, one pantery, and live at such a distance from any real propriety, that these cold words, *Meum & Tuum*, Mine and Thine (the sourse of all dissentions) are banished out of their Society. Whose whole application, as well by profession as practice, is to God and godly Studies; whose exercise is to pray and sing heavenly Psalms, Hymns, and Canticles, before the throne of God, day and night; in a word, whose Conversation is intirely in Heaven.

FINIS.